



RELIGION OF ISRAEL IN ITS RELATION TO THE RELIGIONS OF
CONTIGUOUS PEOPLES, by Rev. M. G. Kyle, D. D.

OF THE REVISED VERSION AS AN AID TO BIBLE STUDY.—ILLUS-
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The Bible Student

Prove all things; hold fast that which is good.

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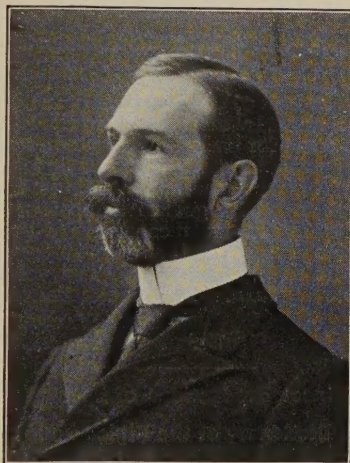
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CONTINUING

The Bible Student and Religious Outlook.

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Number 1.

A Jewish Doctrine of Guardian Angels?

In the November number of THE BIBLE STUDENT we took occasion to say a few words on the meaning of the phrase "The Angels of Christ's Little Ones," which occurs in Mat. xviii. 10. In the course of those remarks we were led to express doubt of the currency, in the Judaism of the time of Christ, of a belief in "guardian angels" in the strict sense,—that is, in the sense of specific angels specifically attendant on individual men for their entire lifetime. This subject has some inherent interest which may justify us in returning to it: and this interest is quickened by the appearance of a new book in the meanwhile on *Die Religion des Judentums im neutestamentlichen Zeitalter*, by Dr. W. BOUSSET, Professor at Göttingen, in which the subject receives appropriate treatment. We think it will repay us to hear what Dr. BOUSSET has to say and to inquire into the grounds he presents of his expressed opinions.

Bousset's Presentation.

We shall find his remarks on the subject set down on pages 317-318 of the book. They run as follows:

"From this"—that is from the notion that each of the natural elements is under the direction of its own special spirit—"is explicable

also the conception that every individual man has his guardian angel. These guardian angels too belong to the class of those little elemental-spirits. The influence of the old belief in ghosts is traceable here. The guardian angel or the *daemon* of each man is originally nothing but that part of man which after death remains over of him—as ghost—and as such is looked upon with religious awe as a being of a strange, miraculous, often malignant sort. Out of this conception developed the remarkable idea of a wonderful (heavenly) 'double' of a man, a second higher ego, which is not the man himself, and yet stands in indissoluble connection with him. In Acts xii. 13sq., the disciples believed when the maid maintained she had seen Peter, that it was his 'angel.' The heavenly 'double' of a man appears in his form. In a series of (early Christian) inscriptions, which were found in the Greek island of Thera, there is regularly found an 'angel,' with the accompanying proper name in the Genitive. In an inscription from Melos it is expressly said that the angel protects the grave, cf. A. ACHELIS *Zeitschrift für neuest. Wissenschaft*, I. pp. 88 sq. The angel that here watches the grave is originally nothing else than the disembodied spirit protecting its own grave. The development here postulated shows itself most clearly in the Iranian belief in the Fravashis (SÖDERBLOM, *Les Fravashis*, Paris, 1900). For the idea of the guardian angels, cf. further Mat. xviii. 10, the Graeco-Slavic Apocalypse of Baruch 12-13 (cf. the Apocalypse of Paul, 7-10), Targum Pseudo-Jonathan, at Genesis xxxiii. 10, xlvi. 16 (GFRÖRER, *Das Jahrhundert des Heils*, I. 374).

In the Testament of the Twelve Patriarchs, Joseph 6, the angel of Abraham is invoked as the guardian angel of Joseph. Similarly the Iranian believers call on the Fravashi of Zarathustra (or the Fravashis of the pious)."

Then Dr. BOUSSET proceeds to speak of the guardian angels of whole peoples.

**Bousset's
Evidence.**

The reader of this interesting passage will not fail to observe the large place which theoretical interpretation plays in it. Dr. BOUSSET knows apparently the exact lines of development of every notion that turns up, and sets down each in its due relations to all the others. And how many separable notions turn up in the passage! Here are elemental spirits and ghosts, dæmons and fravashis, certainly mingled, if not even confused. Our present task is to sift out what is said of guardian angels properly so-called, and to observe the evidence on which a belief in them is attributed to the Jews in the time of our Lord. Though Dr. BOUSSET introduces it with a "*see further,*" the evidence is absolutely confined to the items accumulated at the end of the passage: "Mat. xviii. 10, the Apocalypse of Baruch 12-13, the Targum Ps.-Jon. at Genesis xxxiii. 10, xlvi. 16, and the Testaments of the Twelve Patriarchs at Jos. 6." And this evidence on analysis melts very much away. The Gospel of Matthew, and the relevant section in this Apocalypse of Baruch, with its "double" in the Apocalypse of Paul, are all Christian documents, not Jewish. The passage from the Testaments of the Twelve Patriarchs merely represents Joseph as saying: "The God of my Father and the angel of Abraham will be with me." Why this should be understood to be a "guardian angel" either of Abraham or Joseph is dif-

ficult to see. That Joseph expected the angel that appeared to Abraham to be his temporary helper is all that is implied. There remain only the two passages from the Targum of the Pseudo-Jonathan.

**Gfrörer's
Presentation.**

For these Targum passages, Dr. BOUSSET sends us to GFRÖRER; and it will be most satisfactory to go to GFRÖRER. Here is his statement at large:

"The Jews at the time of Christ believed further, that by the side of every man one or more guardian angels stand. The Book of Tobit already presents this idea when (v. 16) the father says to the son as he is about to depart: 'The God that dwells in heaven will prosper your journey and his angel will keep you company.' In the Targum of Jerusalem at Genesis xxxiii. 10, Jacob says to Esau, 'Receive my present, for as I saw thy face, it seemed to me as if I saw the face of thy angel.' Similarly in Genesis xlvi. 16: 'The angel whom thou hast joined to me (*zugeordnet*), that he may save me from all evil.' In *Berachoth bab.*, p. 60, b, we read: 'When one goes to the closet, let him say (to the guardian spirits that accompany men), 'Honor to you, ye high and holy ones, servants of the Highest; give glory to the God of Israel. Leave me till I have gone within and performed my purpose and then again come to you.' Rabbi Asai thinks this should not be said lest they go away altogether, but it should rather be said, 'Guard me, guard me, help me, help me, strengthen me, strengthen me, wait for me, wait for me, till I go in and come out again.' To understand this passage we must bear in mind that the Jews were of the opinion that unclean places were the resort of devils, so that the guardian angels of men, who accompanied them everywhere else, would not enter these with them. What was sought by the prayer was to secure at least so much as that they should await the man's return.—The doctrine of guardian angels is also recognized by the more recent Jews. See EISENMENGER 2, 389 sq. A peculiar turn is given it by the mystics. According to ORIGEN (*Contr.*

Cels. vi. 27: *Opp.* I. 651, at the top), CELSUS maintains that the same (Jewish Christian) party which divided the world into ten circles, also taught that seven angels surround the soul of the dying man: some of these are angels of light, others belong to the class of archontics (fallen spirits) whose chief is the accursed God. This notice fits in with the esoteric Jewish teaching as to guardian angels. In *Sohar* on *Genes.* p. 40, we read: "Two angels go forth with each soul, one on the right and the other on the left. And if the man is righteous, they protect him, and if not, they accuse him. But R. PINCHAS said, 'There are three angels who are man's tutors.' On the other hand we read in the same treatise, at pp. 337 and 379, 'The two angels that conduct man are good and bad concupiscence; so that if he walks in the good way, he corroborates good concupiscence; but if he walks in the bad way, he corroborates bad concupiscence.' Similarly, *Sohar* on *Exodus*, p. 190, 'From the thirteenth year onwards, God adjoins two angels to man, one on the right and the other on the left. If he walks in the good way, the right angel is strengthened, but if he walks in the bad way, the left angel grows stronger.' Man has, that is to say, two *Jezer* (or innate inclinations), a good and a bad one, which begin to work about the thirteenth or fourteenth year. The doctrine of guardian angels is here subtly adjusted to this,—a play that lies at the bottom of the passage quoted from ORIGEN also.—Whether now this latter conception goes back to the time of Jesus Christ I would not venture to decide, however certain it is that the simple doctrine of guardian angels belongs to that time. *Acts* xii. 15 speaks clearly for this. What can be meant by this passage except that it is not Peter himself but his guardian angel that knocks at the door? And it is Jews who are represented as saying this. The declaration of Jesus, *Mat.* xviii. 10, comes to the same thing. The guardian angels of the little ones must necessarily be meant here, who, no doubt, prosecute their task on earth, but still also, at the same time, like the other blessed spirits, dwell in heaven."

So far GFRÖRER.

The information as to the angelology of later Judaism brought before us by this passage from GFRÖRER is very interesting. But much evidence that the conception of guardian angels was current among the Jews of the time of Christ is not afforded by it. It will have been observed that GFRÖRER himself hangs his own belief that such was the fact solely on the two New Testament passages, *Acts* xii. 15 and *Mat.* xviii. 10. Of the later evidence adduced, no doubt the two passages from the Targum of the Pseudo-Jonathan are the most striking; and BOUSSER has rightly isolated them as alone worthy of attention. It must be remembered, however, that this Targum comes from, at the earliest, the seventh century after Christ, and can scarcely be treated as bearing witness in its incidental language to early Judaism. It should be said moreover that the two passages quoted by GFRÖRER are apparently the only two passages derivable from the Targums, in which the idea of guardian angels could seem to be expressed; although a good deal of *bizarrerie* about the angels is inserted here and there into the Targums (cf., for instance, the legend of the angels sent to Sodom in the Targum of the Pseudo-Jon. *Gen.* xxviii. 12). One of these passages, moreover, is sufficiently puzzling. We refer to *Genesis* xlviii. 16. GFRÖRER translates: "The angel whom thou hast associated with (or 'joined to,' [or does he mean 'ordained to?'] *zugeordnet*) me, that he may save me from all evil." This appears to involve an undue pressure of the verb *יומן*, which appears to be the standing representative in the Targum of the Hebrew *שלה* and would seem to imply no more than it. Even so, however, the substitution by the Targumist of "The angel whom thou

hast sent to me to save me from all evil," for the Hebrew designation of God himself as the "Angel which hath redeemed me from all evil," certainly has the appearance of suggesting that the Targumist had in mind a specific angel that had accompanied Jacob through his whole chequered career and saved him from the evils that dogged his steps. Additional color seems to be given to this suggestion by the fact that Jacob seems to be represented here as praying that this angel should be accepted by God—if, that is, the language is to be translated thus: "Let there be an acceptance before thee of the angel whom thou hast sent to save me from all evil." It is not impossible to see implied in this all that is seen implied in Mat. xviii. 10 by those who interpret it of guardian angels, viz: that Jacob at least was constantly accompanied by a specific angel charged with the duty of protecting him from all evil and that this angel appeared before God in heaven in his behalf. Some of these inferences are a little remote, it is true. But none of them are beyond the limits of plausibility. And a certain support is brought to the general suggestion by the second Targumic passage, Genesis xxxiii. 10. In the Hebrew, Jacob in this passage compares the sight of Esau's face to the vision of the face of God—with such reverence did he look on it. It would create no surprise if the Targumist had altered this into, "The face of an angel," or "of the angel of God." But he has actually altered it into "The face of *thy* angel," and so sets us naturally wondering what "Esau's angel" can well be. To infer that by the specific angel that belongs to Esau his "guardian angel" is intended, seems very natural. And certainly the analogy with the phraseology of Mat. xviii. 10 and Acts xii. 15 is very close. We ought not to lay too heavy a burden on two obscure pass-

ages, to be sure; but it is certainly very plausible to argue that a doctrine of guardian angels quite similar to that which is assumed by the majority of commentators to lie behind these two New Testament passages, lies behind these two Targumistic passages also. If only the Targum of the Pseudo-Jonathan were seven or eight hundred years older, the four passages might be put side by side and made to support the inference that such a doctrine of guardian angels was current in the Judaism of the first Christian century.

The Ascent Of Baruch.

This interval of seven or eight centuries can scarcely be bridged by the Ascent of Baruch with its "double" (in this passage) in the Apocalypse of Paul. For, to go no further, as we have already intimated, these documents bring us Christian and not Jewish traditions. As the passage is a very favorable specimen of Apocalyptic dreaming, however, it is not without interest in itself and may be set down here. Baruch is represented as conveyed to the fifth heaven where Michael is wont to receive the prayers of men; and he saw

"and behold angels came bearing baskets full of flowers: and they gave them to Michael. And I asked the angel [*i. e.* the angel who accompanied Baruch and acted as his interpreter], 'Lord, who are these and what is it that they bring?' And he said to me, 'These are the angels who are with the Righteous.' And the Archangel [*i. e.* Michael] took the baskets and emptied them into the receptacle, and the angel said to me, 'These flowers are the virtues of the Righteous.' And I saw other angels bearing empty baskets, not filled [this seems to mean 'only half-filled baskets']. And they came sorrowing and did not venture to draw near because they had not full prizes. [*Βραβεῖα* as in Phil. iii. 4, cf. I. Cor. ix. 24.] And Michael called and said, 'Come ye, too, O angels, bring what

ye have brought.' And Michael was exceeding sorrowful; and also the angel with me, because they did not fill the receptacle. And likewise different angels came, lamenting and sorrowing, and saying in fear, 'See how melancholy we are, O Lord, because we are assigned [παρεδόθημεν] to wicked men, and we wish to depart from them.' And Michael said, 'You cannot depart from them, lest the enemy finally prevail; but tell me what you seek?' And they said, 'We beseech thee, Michael, our Arch-commander, transfer (μεταθές) us from them, for we cannot abide with evil and foolish men, because there is no good in them but all wickedness and greediness. . . . We beg then that we may depart from them.' And Michael said to the angels, 'Wait until I learn from the Lord what shall be.'"

Michael then takes the virtues of men to God; and the narrative continues:

"And in the same hour Michael came down and the door was opened. And he brought oil. And the baskets of the angels who had brought them full he filled with oil, saying, 'Bear forth; give hundred-fold reward to our friends, even those who have toilsomely wrought good works; for those that sow well shall also reap well.' And he said also to them who had brought half-full baskets, 'Go, ye too, take back the reward according as ye have brought, and give to the sons of men.' Then said he also, to those alike who had brought full and half-empty baskets, 'Go and bless our friends and say to them that thus saith the Lord: Be ye faithful in little, over much will He set you; enter ye into the joy of your Lord.' And turning to those who had brought nothing, he spoke also to them: 'Be ye not of sorrowful countenance and weep not, neither desert the children of men . . . but since they have angered me with their works, go,' . . . and punish them in detail. The Slavonic text differs a little at the end, reading thus: "But Michael said, 'Listen, ye angels of God; it is not ordered that ye should depart from sinful men, but you are ordered to labor for them till they repent and turn: I will judge them, saith the Lord. And again

there was a voice from the heaven: Attend upon the sinners until they repent and turn: for if they do not repent, then ye shall inflict upon them' ". . . the punishment they deserve, in detail.

It is not necessary to set down here the form which essentially this same passage takes in the late Apocalypse of Paul. It is accessible to all in the *Ante-Nicene Fathers* (Clark's Edition, xvi. 478; Scribner's Edition, viii., 575). In either form the story involves a quite developed doctrine of "attendant angels," if not precisely "guardian angels;" and if it were only Jewish and early it might form a ground for assuming that the doctrine was current in our Lord's day among the Jews. Unfortunately, however, the Ascent of Baruch is itself, as JAMES (*Apoc. Anecd. II.* in *Texts and Studies* vi., p. lxxi.) says, "a Christian Apocalypse of the Second Century," *i. e.*, certainly later than A. D. 136; and this closing section as it has come down to us (as both JAMES and RYSSSEL perceive) belongs to a much later date than this.

M. Hackspill's Presentation. Almost contemporaneously with Bousset's presentation there came into our hands another, equally full but from a very different standpoint. It is from the pen of M. L. HACKSPILL, Professor of the Holy Scriptures and Oriental Languages in the Catholic Institute of Toulouse. It forms a section in a comprehensive study of "Jewish Angelology in New Testament Times," the first instalment of which is printed in the *Revue Biblique Internationale*, for October, 1902. It runs as follows:

"The angels sent to the earth to protect men become their 'guardian angels.' This belief has its foundation in Old Testament data, where the protection accorded through the intermediation of angels is very often

spoken of. Sufficiently vague at the first, and limited to speaking of the protection accorded by angels to the righteous in general, this doctrine little by little acquired the more definite sense of an individual protection accorded to such and such a righteous man or to every righteous man by a single angel. The Book of Judith mentions the angel that protected its heroine; in the Book of Tobit the archangel Raphael plays an essential part. Thus the Christian doctrine of a guardian angel accorded to each man from his birth, was not yet formulated, but was being prepared, and in the times of the New Testament it had reached a very advanced stage. It was no longer a matter of isolated cases, of tutelary angels of pious men or of those who played an important part in the history of Israel; but guardian angels of such and such a bad man also were beginning to be spoken of, while the attribution of them to all men indiscriminately, good and bad alike, still tarried. The relations between the protecting angel and the protected men were regarded as very close. Nevertheless we do not yet learn the moment at which men received a guardian angel; is it at their birth, or during the course of their life? And did these relations cease, or were they modified at death? No clear response was yet given to such questions, and we are not told what the angels are who bear the elect to heaven and the damned to hell."

**M. Hackspill's
Evidence.**

A body of copious footnotes supports the statements of M. HACKSPILL's text. We must not gratify ourselves by transcribing them, but must be content with merely remarking that none of them brings a testimony from early Judaism for the existence of a belief in "guardian angels," properly so called, in the time of Christ. M. HACKSPILL, it will be observed, hardly affirms this. He distinguishes the Christian doctrine of guardian angels from the early Jewish, and supposes the latter to have been only a preparation for the former. This preparation he considers, no doubt,

to have gone a considerable way by the time of Christ: but even an advanced stage of preparation, of course, falls short of the formulation of the complete doctrine. He appears to suppose, however, that the preparation had reached the stage that properly so-called "guardian angels" had by then begun to be assigned to some men, and that good and bad men alike; while only the attribution of them to all men indifferently lagged. We are bound to say that if this be his meaning the passages he quotes in support of it do not prove it. He appeals to Enoch c. 5: "He shall charge the holy angels to keep watch over all the righteous and saints, to guard them as the apple of their eye"—where obviously the element of particular distribution is lacking. He appeals to Jub. xxxv. 7, when the "protector of Jacob" is declared to be "greater, more powerful, more honored, and more glorified than that of Esau," which is more to the point, especially when taken in connection with the passage concerning "Esau's angel," quoted by GFRÖRER from the Targum of the Pseudo-Jonathan: but which yet manifestly falls short of the proof we want. He appeals to the Greek Apocalypse of Baruch 12-16 (which we have already quoted), as exhibiting a doctrine of guardian angels for both good and bad, "in the bosom of Judaism at a time very little posterior to the New Testament." But this is valid only on the hypothesis that this document is Jewish and not Christian, and that this portion of it is an authentic portion of its original form. We have already expressed our opinion in opposition to both hypotheses. The former of them is indeed debatable: and it appears from the *Encyclopædia Biblica* I. 255, that Mr. JAMES now sides with M. HACKSPILL in the matter. The latter scarcely seems to

be open to debate. For the rest, he appeals only to such passages as we have already had before us, and which we cannot interpret in the sense he places on them,—the Testaments of the Twelve Patriarchs, Jos. vi. and of course Acts xii. 15, and Mat. xviii. 10. M. HACKSPILL'S presentation leaves us, therefore, just where BOUSSER'S does.

Nor does WEBER give us anything more solid to rest upon. Here is his presentation of the matter (*Jüd. Theol.*, p. 171):

"Besides their service to the peoples, however, the angels are set also to serve *individuals*, to protect them from evil spirits, and to declare to them divine acts. In the Targum Jer. i. at Gen. 24, F, Abraham prays Jehovah Elohim, whose dwelling is in the heights of heaven, to send his angel to accompany and help Eliezer. Michael was the guide of Dinah's daughter on the road to Egypt, and in the house of Potiphar, where she was brought up and afterwards, under the name of Asenath, was married to Joseph, *Jalkut Shimeoni* at *Bereshith*, 134. Indeed all Israelites have angels as companions, and that in foreign countries as well as in the land of Israel, *as above*, 119. In *Tanchuma*, *Mishpatim* 19, we read: 'If a man has kept one commandment, he is given an angel; if he has kept two commandments, he is given two angels; if he has kept all the commandments, he is given many angels. For it says (Ps. xci. 11): He will give his angels (plural) charge concerning thee. And what angels are these? They are those that protect from the *Massikim* (evil spirits) . . . For the whole world is full of spirits and demons.' Sec. 54. When they pass by unclean places, such as a closet (*בית הכסא*), where the power of hurtful demons is particularly great, the pious should always invoke their protection, *Bereshith* 60b. He who breaks a commandment falls thereby into the power of the demons, whereas keeping the commandments protects against them; they are everywhere on the watch to injure transgressors, while the angels

are engaged in the service of the pious, *Debarim rabba*, c. 4. In order still further to make known to the pious the acts of God, the angels make use of dreams; nevertheless one should not permit himself to be deterred from asking mercy even when the angel of the dream has told him that he is to die the next day, *Bereshith*, 10b. Finally the angels mediate the help which God wishes to send men in answer to prayer; so Raphael appears and heals Jacob when he was wounded by Michael; for he is set over the *רפואה*, i. e., healing is his business, *Jalkut Shimeoni*, *Beresh.*, 132."

There is much interesting lore here about the general ministry of angels, but very little about specifically "guardian angels" and that very little is notably of late date. It is quite clear that nothing that WEBER tells us will help us to find a belief in "guardian angels" prevalent in Israelitish circles in the time of Christ.

State of the Case.

We are not absurdly trying to prove a negative. We are only seeking to illustrate by a sufficient number of instances, the fact that there is nothing in the ordinary presentations of the subject that justifies the ordinary appeal to them by the commentators as supporting the assumption of a current belief in guardian angels among the Jews in the time of our Lord out of which Mat. xviii. 10, say, should be interpreted. It may be that adequate evidence of the existence of such a belief among the early Jews is in existence, and that it may be adduced to-morrow. Meanwhile, it has not been adduced: rather, the ordinary presentations base the existence of this belief in Jewish circles of the first Christian century practically on the New Testament passages, Mat. xviii. 10, and Acts xii. 15, alone. We cannot use that assumed belief, therefore, as a reason for explaining these passages in that way. That were a

gross circle: the belief is inferred from these passages and the meaning of these passages is inferred from that belief. The passages obviously must be independently interrogated as to their meaning: and only if when so interrogated, they seem to imply a belief in "guardian angels" underlying them, can that interpretation be put upon them, and then the existence of such a belief in that day be inferred from these manifestations of it. But, as we said in our previous discussion, referred to at the opening of this paper, the New Testament passages when thus simply interrogated and permitted to express their own meaning, do not seem to refer to "guardian angels." They seem rather inconsistent with that idea.

Intercessory Angels.

Perhaps we may appeal to the variety of interpretations offered of Mat. xviii. 10, for example, as a proof that that passage does not very clearly suggest the doctrine of "guardian angels," specifically so called, as its basis. Commentators, as we have seen, have variously explained "the angels of Christ's little ones" in that passage, to mean "guardian angels" properly so called, general "ministrant angels," angelic "doubles" of the little ones, and the disembodied spirits of the little ones themselves. And there is yet another explanation offered to which we have not heretofore adverted, but which it is worth while to mention in this connection. This is that "intercessory angels" are meant, angels, that is, who intercede for God's saints at the throne of grace. This explanation is suggested by Prof. G. BUCHANAN GRAY, of Mansfield College, Oxford, writing in Dr. CHEYNE'S *Encyclopedia Biblica*, vol. 1, page 107. Let us hear his admirably condensed statement. He says:

"Especially prominent in the Apo-

calyptic literature is the cognate belief"—cognate, that is, with the belief that angels are intermediaries from God to man—"in the intercession of angels with God, in behalf of the righteous, or against the unrighteous: see e. g., Enoch ix. 10, xv. 2, xl. 6 (where the function is specially referred to Gabriel, xl. 6, 9; yet compare also Tobit xii. 12, 15, where Raphael intercedes), xcix. 3, 16, civ. 1, Rev. viii. 3 sq. Compare, also, in the Old Testament, Zech. i. 12, Job v. 1, xxxiii. 23, Eccles. v. 6 (5), and perhaps in the New Testament, Mat. xviii. 10, unless this be a case of angelic guardianship."

Dr. GRAY is indebted for his list of passages to Dr. CHARLES' note on the first of them (Enoch ix. 10), in his excellent edition of Enoch; and Dr. CHARLES adds one more, which Dr. GRAY seems to have missed, viz. Testaments of the Twelve Patriarchs, Levi. iii. In this passage we are told that in the heaven next to the highest "are the angels of the presence of the Lord, who minister and make propitiation to the Lord for all the ignorances of the righteous; and they offer to the Lord a seasonable, sweet smelling savor, and a bloodless offering. And in the heaven below them," it is added, "are the angels who bear the answers to the angels of the presence of the Lord." Similarly in Tobit xii. 15, Raphael describes himself as "one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the holy one." The same conception underlies the passages quoted from Enoch: thus, in the last of them (civ. 1), the author asseverates to the suffering saints, "I swear unto you that in heaven, the angels are mindful of you for good before the Glory of the Great One: your names are written before the Glory of the Great One." It seems that it is essentially the same idea again that gives color to the language in Rev. viii. 3 sq.

Why Not Acceptable?

There can be no doubt that the idea of "intercessory angels" was current among the Jews of the time of our Lord. And it supplies a natural explanation of the declaration in Mat. xviii. 10 that "the angels of Christ's little ones in heaven, continually behold the face of the Father in heaven." But we are afraid it supplies explanation to little else in the passage. It does not appear, for example, that the "intercessory angels" are distributed among the saints, so that each of the saints, or each class of the saints, has its own especial interceding angel. The conception, that is to say, has no explanation to offer of the strong appropriation of the angels in question to Christ's little ones,—“the specific angels that belong to them.” And when we turn to the passage in Acts xii. 15, the conception is wholly inapplicable. It is not absolutely necessary, to be sure, that both passages should be thought to rest on the same conception. But surely it is an added commendation of a suggested explanation that it does supply an appropriate account of all apparently kindred passages. And in the presence of an explanation that will do this, other suggested explanations, which will not do it, labor under a disability which can be removed only by some very cogent reason for accepting them. On the whole, then, Dr. GRAY's suggestion, it would seem, must give way to some of the others that fit better the requirements of both passages.

B. B. W.

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The Miracle To the Front.

In the *Expositor* for September Professor W. M. RAMSAY, under the caption "Shall We Hear Evidence," discusses the miraculous element in Paul's history. In the

Expository Times for November, Professor SANDAY writes on "Miracles and the Supernatural Character of the Gospels." In the *Expositor* for the same month, Rev. ALFRED E. GARVIE discusses "The Function of the Miracle." In the *Independent* for December 4, an editorial is devoted to "The Recession of the Miracle." From all which it would seem clear that the miracle, if receding, is at least still within sight: nay, is challenging special attention. Else, why these papers, all of them, except perhaps the last, serious and earnest in tone. It matters not that the views they express about the miracle are not all of them, from our view-point, altogether satisfactory. It matters not that some of the views expressed are very apologetic and not very coherent. It matters not that the editorial in the *Independent*, for instance, has every appearance of being a not specially seemly effort to speed a guest that has overstaid his welcome. The fact is that the miracles of the New Testament are still with us. The fact is that they are still performing at least one of their original functions: for they still arrest attention and invite investigation. They are still all that they ever claimed to be—*σημεῖα, δυνάμεις, τέρατα*. They refuse to be either explained away or to be ignored. They resolutely proclaim themselves an indefeasible part of the record of the Christian system and an indefeasible part of the Christian system itself. This statement will, of course, be an offense to neo-paganism. Such remarks cause it to look grave and to protest that 'this is the way to drive men away from Christianity!' But even the neo-paganism's concern for the perpetuation of Christianity must yield to facts. And the fact is that the miracle as part of Christianity is still with us.

**The
Independent's
Independence.**

The editorial in the *Independent* referred to above may well arrest attention. And this the more, because the editor apparently supposes himself to speak not for himself alone, but for a large and growing constituency. His attitude toward the miracle may be gathered from statements like these: "Of course, then, the trend of thought is away from the biblical miracles." The account of creation in Genesis i., Sinai, Noah's Ark, Jonah's Whale, Shadrack, Meshack and Abednego, in fact, all Old Testament miracles, have receded "into religious romance." "Criticism," he tells us, declares that Paul "knew nothing of the virgin birth and that we find in the gospels the evidence of the growth of legend in the first century."

Miracles, he assures us, are "at the present time a real difficulty, rather than an aid to our faith." And while "we still hold to the miracle, (but) we are looking for our lines of retreat." Not, of course, that "we" meditate any formal, open, avowed apostasy from Christ or Christianity: for

"If the miracles of our Lord should be discredited as history, the teachings of his gospel must still remain. . . . Whether Christ was born of a virgin or not, whether his flesh and blood and bones arose from the sepulchre or not, whether four hundred believers saw him ascend into heaven or not—and we shall not hasten to give up our belief—we yet know that the Christian religion rests on the Sermon on the Mount, on the Eleventh Commandment, on the regeneration of the soul taught to Nicodemus, on Paul's psalm of charity. So, if the miracles should one of these days have to go, we should still hold fast to all the duty, the obligation, the service, the character, the new heart, the holy life of love, and should still believe that we had retained all that was vital in Christianity, all that miracle

was used to support."

**A Robust
Credulity.**

Now all this, both logically and psychologically, is curiously interesting. It indicates a robustness of credulity rarely surpassed. One wonders what need there is for any historical Christ at all in such a writer's Christianity, except of course, for purposes of correct orthography. VAN MANEN'S "criticism," being VAN MANEN'S creature, affirms that Paul was as innocent of the "psalm of charity" as a babe unborn. And yet the "psalm" itself still remains. And so would the Sermon on the Mount, the Eleventh Commandment, and John iii., even should the abstraction which the *Independent* is pleased to call "criticism" not only "declare," which is perhaps easy enough, but prove to the satisfaction of all that there was no Sermon, no Mount, no Commandment, no Nicodemus and no Christ, but that all these instead of being historical verities, had receded "into religious romance."

**Speeding the
Parting Guest.**

Our concern at present, however, is not with this aspect of the matter. We are simply desirous to call attention to the editor of the *Independent* saying to the miracle with all the stately dignity of one Simon a Pharisee,—“If you really must go, we shall miss you: but, if you are bent on receding, we will no doubt manage to do without you”—and this though the miracle has showed not the slightest symptom of receding, *sua sponte*, from the fundamental place assigned it by Christ in the gospel history.

**The
Independent's
Euphemism.**

The *Independent's* phrase—"The Recession of the Miracle," is, of course, a euphemism. For obvious reasons

it was not desirable to say—"On closer examination the records of really primitive Christianity are found to contain no reference to what we call miracles. Neither Christ nor the apostles laid any claim to any other powers than those that still belong to us in our measure as possessors and preachers of truth and righteousness." The writer of the *Independent's* editorial does not mean that on closer inspection the miracle is found to recede from the records of really primitive Christianity and from the claims of Christ and the Apostles. Indeed, Dr. SANDAY tells us that "the proof" "that miracles, or what were thought to be miracles, certainly happened," is to his mind "as stringent as a proposition in Euclid."

Nor does the *Independent* say—"Christ and the apostles supposed themselves to have worked *σημεῖα, δυνάμεις* and *τέρατα*; and their credulous contemporaries gave them credit for having done so: but our better knowledge assures us that both Christ and his contemporaries were mistaken." The writer of the editorial does not mean that if Christ and his apostles had only been in possession of our light they would as honest men have had to recede from their claims—made in ignorance and in credulity—to be possessors of powers *ultra vires naturae*, shall we say? or may it not be enough to say merely *ultra vires* of the *Independent*, or of Edison, Marconi, the departed Helmholtz, Lord Kelvin, or of Gabriel, assuming that the latter is an entity? Nor does the *Independent* say—"Christ and his apostles were vulgar thaumaturges, whose claims cannot stand the light of advancing knowledge. They must pack off themselves and their lying wonders to the camp of Apollonius of Tyana and of Simon Magus."

Nor does the *Independent* say—

"We have turned or must turn our backs upon Christ with his *σημεῖα*, his *δυνάμεις* and his *τέρατα*, sorrowfully it may be, but resolutely. We may still carry with us his name as a sort of simulacrum and harmless fetish, and the memory of his grace it may be—but not of his truth. We may refuse to classify him, leaving him to float before our memories as a moral and intellectual nondescript. But in all honesty and self-respect we must set up our own banner."

Some of these things the *Independent* does not say, because it has too much intelligence. Others its formal relations to and its traditional sentiments towards Christ and Christianity forbid its saying. And so it writes, not under the caption, "We Are Ashamed of Christ and of His Words," nor "Let Us Deny Our Only Master and Lord, Jesus Christ," nor "Away With Miracles"—but of "The Recession of the Miracle." We commend its judgment and its excellent literary taste.

Dr. Sanday's Theses.

Dr. SANDAY's theses are four. 1st. "Miracles or what were thought to be miracles, certainly happened." 2d. "It would be another thing to say in what sense they were miraculous, or in what precise way we should describe them." 3d. Our problem is to bring into harmony "the definite proof that our Lord and his apostles, not to speak of others, did in point of fact work what were fully believed to be miracles," "and the strong conviction, which has become stronger through the scientific advance of the last century that God does act by general and uniform laws." 4th. "The conception of Christ as the Life," "as impersonated and incarnate Life" is "central in relation to miracles."

Of the last of these propositions we have nothing to say, except that it seems to us wholly true. The first and third, looked at in themselves, and apart the one from the other

are unexceptionable. The first three, however, looked at as a series of connected propositions, present some startling antinomies, especially in the light of the following statement, made in the course of the discussion,

"The common idea of a miracle is that it is an interruption of the order of nature. I do not say that this is a true definition or the best definition. That is just what we are in search of." No other, however, is anywhere formulated.

Queries That Arise.

One is ready to ask: how can we affirm that a miracle was performed so long as we are in search of a definition of a miracle? How can we affirm that Christ believed himself to have worked miracles until we have his definition of a miracle before us, or at least some definition. Does our Lord anywhere claim to have interrupted the "order of nature," whatever that very lubricious phrase may mean? Do his apostles? Is it not inevitable that it should "be another thing to say in what sense" certain acts of Christ, for instance, "were miraculous or in what precise way we should describe them," so long as we are uncertain either as to Christ's notion of a miracle or our own or both? Why struggle to harmonize undeterminable indefinitenesses? Let us get out of the fog.

A Real Problem: And A Proposed Solution.

Reserving definitions for the present, let us ask—Why all this stir over the *σημεῖα, δυνάμεις* and *τέρατα* of the New Testament? Why does the *Independent* write upon "The Recession of the Miracle?" Why does Dr. SANDAY labor over the miracle? We are simply equating miracle and *σημεῖα, δυνάμεις, τέρατα* rather than defining either. What these "signs," "powers" and "wonders" were, in a concrete way,

is well known. They include healing the sick "with a word," as we say, restoring sight to the blind, walking on the sea, raising the dead and the like. "Miracles" is simply an Anglicized Latin term meaning etymologically "wonderful things." Looked at as describing one effect of the phenomena mentioned above, it is a convenient, comprehensive term embracing them all. Using the word, then, in this sense, we ask: Why should our trend be away from the Biblical miracle? Why should we feel any special difficulty about believing on competent testimony that Lazarus was raised from the dead, or that Jesus walked upon the water? The answer given both by the *Independent* and by Dr. SANDAY is: Because a century of steady advance in science has fixed in our minds an immovable conviction of the "uniformity of nature;" has convinced us that God acts always and only by general laws. We confess that to our own mind this answer is wholly unsatisfactory. Had the answer been: "Because a century's advance in science has fixed in our minds an immovable conviction that there is no God," our feeling would be different. But the answer posits God. It is true that it preposterously undertakes to "crib, cabin and confine" his acts, within what it is pleased vaguely enough to call the "uniformity of nature," and to the medium of what it is pleased to call "general laws." But it recognizes the fact of the existence of a free, moral Power and Intelligence, who is not wholly cut off from all relation to and interest in our "little sand-grain of an earth." This being true, the answer breaks down.

The Answer Inadequate.

We submit that inspection will show that the answer to our question proposed by Dr. SAN-

DAY and the *Independent* is utterly superficial. It places the offense of the "signs" of the New Testament in the fact that they impinge upon a conviction of the uniformity of nature wrought by a century's advance in science. That a century's advance in science and a conviction of "the uniformity of nature" have had practically nothing to do with it, will, we think, be evident on a moment's reflection.

The Jews, we are told, did not have our rooted conviction of the uniformity of nature. But the "signs" of the New Testament were as great an offense to them as to us. Festus and the Athenians were quite as ready as any twentieth century illuminist to discredit the fact of the resurrection of the dead. The century-dead deism of England in the eighteenth century had no need of a century's advance in science to enable it to talk grandly of the "uniformity of nature" and of "general laws." And of those of our day, who, taking their cue from journals like the *Independent*, talk sadly of their inability to accept the "signs" of the New Testament because of their immovable conviction of the "uniformity of nature" and of the operation of "general laws"—what per cent. could give a rational account of the relation of either the one or the other to these "signs." They are infidels by proxy. They worship at the shrine of this fetish by mediation of the *Independent*. He giveth the word and great is the multitude in the commercialized drawing-rooms of our cities and in our slums who, like the Ephesian mob shout themselves hoarse, saying, "Great is the Uniformity of Nature!" "Great is General Law!" and, like the Ephesian mob, to the most part of them these phrases are a *vox præterea nihil*.

Where the Offense Does Not Lie.

The real offense of the "signs" of the New Testament is not that they necessarily impinge upon a belief in the "uniformity of nature" and government of the world by "general laws." Rationalism is witness to the fact that such is not the real ground of offense. There is scarcely a miracle of them all that it has not attempted to explain by what we speak of as "natural causes." That these attempts have been sad abortions does not alter the fact that Rationalism has not only hospitably entertained but vigorously defended the idea that almost all the effects which we call "miracles" are conceivably producible through the agency of "general laws" and without disturbing the "order of nature."

Nor does the offense of these "signs" lie in the fact that they are effects suited to produce wonder. There are "miracles of science" as truly wonderful as any "sign" in the New Testament. But no one objects to these "miracles of science" as "miracles" because no one regards them as "signs."

Nor does the offense of the "sign" lie in the fact that it is an effect the method of whose production is occult or absolutely unknown and inscrutable to those who behold or investigate it. Suppose some one should succeed in raising the dead and take out a patent on the process, keeping his method a profound secret—would the *Independent* permit its conviction of the "uniformity of nature" to stand for a moment in the way of its commercial interests? Would it not be prepared to hear evidence as to the effect, even though denied any further knowledge of the matter, than that it was another "triumph of science," and that it

made no claim to be of the genus of New Testament "signs?" Assuredly not.

The Real Offense.

Wherein, then, lies the real offense of the "sign"? Unquestionably in the fact that it is a "sign;" that is in the fact that it is an effect which posits God as its only adequate explanation, and let us add *obtrudes God directly upon the attention*. Rationalism is prepared to maintain that man *might* have produced many of the effects called "signs" in the New Testament; but it draws the line on God's having produced them. It is prepared to recognize the effects, called "signs" in the New Testament, as "miracles," that is marvels, or effects suited to produce wonder; but not as "signs." The *Independent*, on evidence, could no doubt easily adjust its thinking to a resurrection produced by "art and man's device," even though the process were a secret protected by a patent. Hence its difficulty with the case of Lazarus, let us say, can hardly be that it does not know and cannot conceive how Christ could have effected it through "general laws" and without overthrowing the "order of nature." The offense of the "sign" is that it *obtrudes God upon the consciousness of man*. Men, strange to say, do not like to retain God in their knowledge. The figment called "general laws" furnishes, perhaps, as effective a device as any for blunting a too persistent, too pungent sense of God. The "sign" obtrudes God upon men's attention in a way that is too violent to be agreeable. They foolishly flatter themselves that they can deal with the "general law;" but this God of the "sign" who shall harness him for his profit or pleasure? They like God—at a distance—but these "signs" bring him too near.

Advance of Science Lessens Difficulty.

Dr. SANDAY and the *Independent* it seems to us have strangely misinterpreted the facts. The advance of science may or may not have driven into our minds a sense of the "uniformity of nature." It ought certainly, in any event, to have prepared us to accord an entirely hospitable reception to the evidence for the Bible "signs." And this for the simplest of reasons. It has vastly enlarged and has rendered highly elastic our conception of what is possible within the "order of nature" and through a knowledge and command of "general laws." It has advised us in part at least of how much we have yet to learn in regard to what may be effected without disturbing the "uniformity of nature" or invoking a *pro re nata* system of laws, or, if such a thing were conceivable, calling for a lawless manifestation of the forces resident in God. It has awakened countless visions of achievements hitherto undreamed of, and has set thousands of minds to work with the motto *nil desperandum*. With the telephone, wireless telegraphy, the X-ray and the radiograph behind us, the future will find it hard to surprise us. "With" Edison, Marconi, Becquerel, our highly piquant twentieth century blasphemy declares, "nothing is impossible." But combine the three, raise the resultant to the nth power, raise their present combined knowledge of the "laws of nature" and the "resident forces of matter" to the nth power and would we have an object of worship? Would any of us write (Edison + Marconi + Becquerel)^{nth} = God? Posit God,—we mean, of course, the Living God, not the *Independent's* god, and an occasion calling for it, and a century's advance of science should assure us that it is

rash to say that he must necessarily interrupt, contravene, or suspend the "order of nature" in order—to bring again from the dead our Lord Jesus Christ.

The Term "Miracle" The discussion of the "signs," "powers" and "wonders" of the New Testament has been greatly embarrassed by the use of the term "miracle." Etymologically it is not the equivalent of any one of the three words which it has replaced. Actually it is most infelicitous. It obliterates all that is distinctive and significant in the New Testament terms. These terms, it should be observed, stand not each for a distinct effect, but each for a *distinct aspect* of one and the same effect. The *τέρας* presents it as an effect suited to be observed, as inviting attention rather than challenging explanation. The *δύναμις* presents it as a revelation of "power," not merely of physical energy, but of resource expressing itself in action. The *σημεῖον* presents the effect in question as having a meaning and as carrying this meaning on its face. The *τέρας* is for the *δύναμις* and both of them for the *σημεῖον*. The use of the term "miracle" causes us to lose sight of all this. Its suggestions are all misleading. It presents the effect as something to cause wonder. It distracts attention from the effect itself and from its meaning and starts the mind to speculating upon its cause. The "miracle" as "miracle" may be meaningless. The speculation to which it provokes may be permissible, but unprofitable. At any rate the "miracle" as "miracle" distracts attention from the "sign" as a "sign,"

Our Definition Also a Difficulty. To complete the confusion introduced into our discussion by the term "miracle," we immediately proceed to define the miracle to be "an interruption of the order of nature,"* or a reversal of natural law.† As a definition of the New Testament "sign" this is perfectly gratuitous. There is not a syllable in the whole New Testament to warrant it. The New Testament does not so much as raise the question how God produced the effects which it calls "signs." Still less does it undertake to answer this question. It contents itself with recording the fact that Christ and the Apostles produced certain effects which it calls "signs," "signs" of God—that is effects which posit God as their only sufficient explanation; effects which obtrude God upon the beholder's attention as a present God; effects which are, so to speak, God's sign manual affixed by God himself. They may be "signs" of God in other senses also, but these do not at present specially concern us. Now to call these "signs" "miracles" and to define the "miracle" to be "an interruption of the order of nature," is not only without warrant of Scripture, but is to turn our backs upon all that is most important in the Scripture terms. It is to leave the field of history and enter that of speculation. If the events to which the New Testament gives the name of "signs" occurred, then "signs" of God they were, no matter how God produced them, and no matter whether we ever find out how God produced them or not. To make history wait on speculation is absurd.

A More Excellent Way. We submit that there is a more excellent way. In the order

*So Dr. Sanday, *Expos. Times*, *ut sup.*

† *The Independent*, *ut sup.*

of nature facts take precedence of explanations: and in the experience of us all facts may stand even when supposedly satisfactory explanations have had to be surrendered and, indeed, when no explanation at all can be framed. Why not make this our starting point? The validity of human testimony is a basal fact. We may challenge the competence of a witness: or his trustworthiness. But we cannot admit these and discard his testimony. Effects occurring within the material sphere are proper matters for human testimony. This also is a basal fact. If we could not say when a man was dead, then the undertaker's business would be a precarious one. If a man's sister, provided she is sane, truthful and with a fairly good memory, could not testify that four days had elapsed since she saw him buried, the processes in our civil courts would be greatly impeded. If a man, in his right senses, is incompetent to tell whether he is blind or can see, where are we? If a dozen men cannot identify a man with whom they have been on intimate terms for three years or more, and whom they have all seen within a period of less than seventy-two hours, why should we be at the expense of a system of courts? We know that there are those who say that they would not believe on any testimony that a dead man had come back from the grave. We simply deny it. Thomas would not believe the testimony of the ten, but he was easily convinced *by the testimony of his own senses*. The same would hold of every other sceptic. Explanation or no explanation, no man in his senses can refuse to believe the testimony of his senses when duly and sufficiently tested. "Seeing is believing" in every case.

But what may be established by the sceptic's evidence may be established despite the sceptic's irrational incredulity. Neither our ability to discredit this or that particular explanation of an effect, nor our inability to offer any explanation of it has any force in reason to disprove the reality of the effect. This also is a fact. The blind man could say, "This one thing I know, whereas I was blind, now I see." The *how* of his experience he was helpless to explain. The Pharisees had their foolish explanation of it. Neither his rational refusal to attempt an explanation nor their irrational haste in inventing a false explanation had any power to alter the fact. See he did whether they saw how or not.

The Real Alternatives.

The alternatives are clear. They are not: Explain how God produced the "sign" or reject the "sign." Effects do not wait for their acceptance upon explanations. The alternatives are: Impeach the witnesses or accept their testimony. "Old Bailey theology" or not, this is common sense. You cannot impeach the witnesses by showing that the world is governed by "general laws." They nowhere assert the contrary. You cannot *subpoena* Science to impeach them, because true Science will be very modest in what it has to say about the "uniformity of nature," and whatever it may or may not say upon this point it will be very slow to affirm that any "sign" in the New Testament necessarily implies "an interruption of the order of nature:" and slower still to affirm that the "resident forces" in matter equal the sum total of the forces resident in God.

W. M. MCP.

THE RELIGION OF ISRAEL, IN ITS RELATION TO THE RELIGIONS OF CONTIGUOUS PEOPLES.

REV. M. G. KYLE, D. D., PHILADELPHIA, PA.

II. CIRCUMCISION.

Our Lord said "For this cause hath Moses given you circumcision (not that it is of Moses but of the fathers)." Does the consideration of circumcision in the "Religion of Israel in its relation to the religions of contiguous peoples" raise any issue with these words of our Lord, that circumcision is "of the fathers?" If the contiguous peoples received circumcision from Israel,—no, absolutely. If "the fathers" received circumcision at any time by express establishment of God, no matter who else used it before or afterward,—no, no issue whatever. If the word circumcision in our Lord's mouth and in the mouths of the Jews of his day and of the apostles after his day, stood not so much for a surgical operation as for a significant Jewish national or religious rite, then,—no; there is no issue raised with Christ's words in any case, whether other nations practised circumcision or not, whether they practised it before Israel or not, whether, indeed, Israel received circumcision at any time by express divine establishment or not, for circumcision would mean in Israel what it meant among no other people. Here then are marked out the lines of investigation.

I. Did contiguous peoples receive circumcision from Israel?

II. Did "the fathers" at any time receive circumcision by express divine establishment?

III. Did the word "circumcision" in the mouth of our Lord, of the Jews of his day and of the apostles after his day, stand for a surgical operation, or for a significant national and religious rite? Was it a surgical term or a ceremonial term?

IV. As a summary, what was the relation of circumcision in the religion of Israel to circumcision among contiguous peoples?

I. Did contiguous peoples receive circumcision from Israel? Some did, some had it before Israel, some never had it, and of some nothing is known on this subject. The descendants of Abraham through Ishmael received circumcision from Israel, or

as it might better be said, with Israel, from the same divine source through a common father, Abraham. Josephus says* the Arabians in his day circumcised at the thirteenth year, because Ishmael had been circumcised at that age. It was probably always so among the Ishmaelites as it is to this day among the Arabs. The Midianites, descendants of Abraham by Keturah (Gen. xxv. 1-2), seem not to have retained circumcision generally, if at all, as seems to be indicated by the repugnance of the rite to Zipporah, Moses' wife (Ex. iv. 25):

But there were some of the contiguous peoples who had circumcision before Israel. Herodotus says† "The Egyptians are circumcised," "for the sake of cleanliness," "from the first have practised circumcision." The father of history visited Egypt about 455 B. C. Abraham, the father of Israel, had visited Egypt about 1900 B. C., but it was before his circumcision. Joseph entered Egypt probably about 1725 B. C., and Jacob and the children of Israel following soon after lived 430 years in Egypt. Did the Egyptians learn circumcision from Joseph and Israel? Though a categorical answer cannot be given to that question, it is very improbable that Egypt received circumcision in that way. There is much earlier witness to circumcision in Egypt than Herodotus. An early sculpture on the tomb of Chonsu at Karnak portrays the operation of circumcision upon two children, apparently children of Rameses the Great. It is evident from this sculpture that circumcision was practised among the Egyptians before the exodus of the Israelites, whereas it was neglected among the Israelites themselves and renewed at the time of the exodus, as is obscurely mentioned when Joshua was commanded to "circumcise again the children of Israel the second time" (Josh. v. 2-9). The *Book of the Dead*,‡ chap. xvii., lines 40-43 and 60-62, uses language which speaks in plainest terms (scarcely quotable) of circumcision. Indeed, the passage can hardly be given any other intelligent interpretation. This particular papyrus dates from about 1450 B. C., near the beginning of the oppression of Israel. But the *Book of the Dead* dates from the earliest historical times in Egypt, long before the time of

*Josephus, Book I., 12, 2.

†Herodotus, II., 36, 37, 104.

‡*Papyrus of Ani*, Budge, British Museum, 1895.

Abraham, and this sixteenth chapter is one of the oldest chapters in the book. But the bare possibility that these particular words about circumcision may have been a later interpolation in this seventeenth chapter, or may have been slightly misinterpreted, prevents this from being a perfect demonstration of Egypt's practice of circumcision long before her contact with Israel. Yet for the present, there is no escape (if, indeed, any escape were either needed or desired,) from the conclusion that Egypt had circumcision before Israel. The Phoenicians also of the peoples contiguous to Israel, according to Herodotus, practised circumcision in his day and claimed to have received it from the Egyptians, but the historian fails to say how long they had practised it.

Some contiguous peoples never practised circumcision at all. The Philistines were continually the "uncircumcised" (Judges xiv. 3, and frequently). The great Greek and Roman peoples who came at a later day into such intimate relation with Israel were also uncircumcised. The rite never prevailed among either of them.

The list of those contiguous peoples of whom nothing is definitely known concerning circumcision is unfortunately a long one. It includes the Amalekites on the South, the Amorites and Moabites on the East, and all the remaining Canaanite nations, the Amorites, the Jebusites, the Hivites and the Girgashites, and the great Hittite nation on the North. Of these last we possess many inscriptions, but as yet they have not been deciphered, though the latest word is that Prof. Sayce has at last solved the riddle. A most careful scrutiny of the whole body of Hittite inscriptions can find nothing in their hieroglyphics themselves supplying any information on the subject of circumcision.

This completes the inquiry around the whole circle of contiguous peoples.

II. Did Israel receive circumcision by express divine establishment? Yes. Genesis xvii. 10-14 most explicitly teaches so. Moreover, that it came down from "the fathers" is the distinct teaching of our Lord, and this teaching of Gen. xvii. 10-14 is the particular teaching of the Old Testament concerning "the fathers" on the subject, which was well known to the Jews, and to which alone Christ's words would of necessity immediately turn their thoughts, so that these words of Christ clearly confirm the divine

establishment of this rite of circumcision with Abraham.

But this divine establishment of circumcision as a sign of the covenant by no means determines the origin of circumcision as a surgical operation or as a common practice, or indicates that circumcision had not been practiced by some peoples, or even by some Semitic people previous to this time. Though the explanation of the meaning of the word "circumcise" to Abraham (Gen. xvii. 10-11) would seem to indicate that Abraham was not familiar with the custom. But God was establishing a symbol, a sign among his people, and it would be not only not necessary that the thing chosen as a sign should be itself something new, but it would be more in keeping with God's appointment of other symbols and signs if it were not new. In the giving of symbols which God has authorized among his people on earth, he has never specially created the materials, nor made any change in the laws of nature or providence, or introduced anything absolutely new in customs. He has always chosen for his types and symbols the existing and the familiar. The tree of the knowledge of good and evil and the tree of life were *trees* of the garden. The fruit of the tree of the knowledge of good and evil was "good for food." The importance of the tree was in what God *said about it*, and the fault of eating of it was the fault of disobedience. Of the tree of life, little is known; but it was a *tree*.

The bow of promise was not a new creation, nor the result of any modification of the laws of refraction, not any unfamiliar phenomenon, but a well-known manifestation of nature selected for symbolical use.

A "house for the Lord" was not a new idea in the world when Moses received instructions for the building of the tabernacle, for the heathen had their "house of the god;" nor a new creation, for the people were called upon to contribute all the materials; nor a new plan, for it was an Egyptian plan, free from all the pollutions of idolatry, and all consecrated by the express divine direction or approval.

The passover was a combination of the household feast with the widespread idea of safety secured by blood sacrifice, which, however it may have come into the world, was not new at the time of the institution of the passover. The significance of that feast was in God's appointment making it holy as the adumbra-

tion of the Lamb of God and the protection his blood would give.

The sacrifices of every kind were not new either in material or custom. The objects of sacrifice were common objects easily obtainable by the people, and there was no one of them that had not been appropriated to sacrificial purposes by the heathen. That which was new was the appointment by the Lord to a typical meaning and use.

The supper only took some of the same materials of the Pass-over feast and gave them a new divinely appointed symbolism, which was, indeed, the fulfilment of the symbolism of the pass-over, the fragrant bud in the one becoming the open flower in the other. The divineness of the supper was in the appointment, "This is my body," "This is the New Testament in my blood," "This do in remembrance of me."

And baptism was well known and widely practised among the Jews before it was given its divinely appointed significance as a Christian rite. So with circumcision; as in every other case, God chose for his symbol the existing and the familiar, and thus it is entirely in keeping with God's choice of symbols to find that other peoples had employed circumcision before it was divinely established in Israel, but in Israel alone beginning with Abraham did it have a divinely appointed symbolism. In this, the most important sense, Israel did receive circumcision by divine appointment to "the fathers."

III. Did the word circumcision in the mouth of our Lord, and of the Jews of his day and of the apostles after his day, stand for a surgical operation or for a significant national and religious rite? Was it a surgical term or a ceremonial term? The answer to this question springs so spontaneously to the mind of every Bible student as scarcely to need statement. Stephen said in his apology (Acts vii. 8), "And he gave him [Abraham] the covenant of circumcision." Luke says (Acts xi. 2), "And when Peter was come up to Jerusalem, they that were of the circumcision contended with him," where "the circumcision" denotes Christians of Jewish nationality. Paul writes to the Romans (ii. 25), "But if thou be a breaker of the law, thy circumcision is made uncircumcision;" the surgical operation is accounted as not circumcision at all, if not followed by the covenant significance in the life. Again Paul says (Rom. ii. 26), "Therefore,

if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" Here the covenant significance is set forth as sufficient, though the surgical operation be wanting. And in the succeeding verses (Rom. ii. 27-29), he explicitly declares "neither is that circumcision which is outward in the flesh." It was from this high view of the significance of the rite that the Christian leaders were able to step out directly into the Christian liberty that could leave this surgical operation behind and retain the thing signified, as Paul says (Phil. iii. 3), "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

From this view of the spiritual significance of circumcision in Christ's day it becomes certain that when he said "Moses gave you circumcision (not that it is of Moses, but of the fathers)" he used the word circumcision not in a surgical but in a ceremonial sense. Moreover, the moral or spiritual significance of circumcision was made known to Israel very early. When Moses said (Deut. x. 16) "Circumcise therefore the foreskin of your heart and be no more stiffnecked," he clearly appealed to a well understood spiritual significance of the rite.

IV. To summarize all, what was the relation of circumcision in the religion of Israel to circumcision among contiguous peoples?

Circumcision among contiguous peoples, as far as we know anything of it, was for cleanliness or for sanitary reasons. The notion that it had any ritual use whatever among these peoples rests upon the shallowest evidence, and that such ritual use, if it ever existed, had the slightest influence upon Israel, rests upon no evidence at all. If such ritual notion existed among contiguous peoples at all, there is a probability rather that it was contracted by contact with Israel.

On the other hand, circumcision among the Israelites had from the days of Abraham onward a distinct national and ceremonial significance, so distinct, indeed, that a surgical word came to be a theological or ceremonial term. The covenant idea was inseparable from its use in Israel. It was not used except as the sign of the covenant, and it ever continued as the professed mark of the chosen people. The moral and spiritual significance was

understood by Israel from very early times down through the prophets to the days of Christ and his apostles. Circumcision in Israel was not a meaningless rite picked up from the heathen and eventually spiritualized, but was expressly established by God as a national and religious rite among the chosen people, and one having a well understood meaning. And this covenant significance, and not the surgical operation, was one of the things that distinguished the religion of Israel from the religion of contiguous peoples.

THE COMPANIONS OF PAUL ON THE SECOND MISSIONARY JOURNEY AND THEIR MOVEMENTS.

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The return of the Sabbath School lessons to the apostolic history suggests the propriety of stirring up our minds by way of remembrance, that we may be mindful of the movements of the persons constituting the band of workers on the Second Missionary Journey. And this short article is written with no more ambitious purpose than simply to refresh our recollection of the movements of those devoted Christian missionaries.

The defection of Mark on the First Missionary Journey, whatever may have been the cause of it, was sufficient in Paul's estimation to disqualify him from membership in the band on the Second Journey. Naturally espousing his cousin Mark's cause, Barnabas permitted the matter to lead to a separation between himself and Paul. Deprived thus of this tried and true comrade in missionary work, Paul had to look around him for another who could endure hardness as a good soldier of Jesus Christ. Who was there that could meet his needs? Such a man was just at hand in the person of Silas, who together with Judas Barsabas, had been appointed by the apostles and elders in Jerusalem as their representatives to carry to the church at Antioch their decision as to the relation of the Gentiles to the Jewish rites and ceremonies. These two men are described as "chief men among the brethren" (i. e. at Jerusalem). When they had finished their mission to Antioch, they returned to Jerusalem bearing salutations from Antioch to "those that had sent them

forth." (The R. V. properly omits vs. 34, since it manifestly was an interpolation and designed to explain the subsequent presence of Silas at Antioch.)

While at Antioch, Silas must have caught some of the missionary fervor of the place, for in a short time he was back again in that city. And when Paul chose him as a colaborer, there is no evidence of the slightest hesitation on his part to go with the apostle on a mission that was sure to bring them into contact with Gentiles. The decision of the Council at Jerusalem was one that must have exactly coincided with his own growing convictions. None of the bigotry that too often characterized the Jerusalem Christians clung to him. As a perfectly kindred spirit, he went forth with the apostle, knowing unquestionably from his contact with him that Paul had been called to go to the Gentiles. Like the apostle, Silas possessed the rights of Roman citizenship. And the same dauntless and invincible spirit which animated Paul was in this newly chosen missionary; while he was manifestly none the less than the apostle dominated by loving devotion to the cause of his Redeemer. He had caught the "spirit of missions." And this union of Paul and Silas in missionary work has another aspect. As one has well said: "The acceptance of Paul's invitation by a leading member of the church of Jerusalem, even after the apostle's ecclesiastical as well as personal difference (Gal. ii. 13f) with Barnabas, the trusted ambassador of that church (Acts xi. 22), testifies to the fulness of the confidence reposed at the time in Paul by the more liberal Jewish Christians."

Their journey took them northwest by land through the Syrian Gates into Cilicia, where they confirmed churches of whose founding we have no account, but which must have been established by Paul in the period of obscurity in his life before he joined Barnabas in the work at Antioch (Acts xi. 25-26)—a period of time spent by him in "the regions of Syria and Cilicia" (Gal. i. 21-23). Pressing on still to the northwest by means of the Cilician Gates they entered the heart of Asia Minor and came into contact with the churches established on the First Missionary Journey. Some three or four years had elapsed since the memorable first visit to Lystra (Acts xiv. 8-18), but those years had witnessed the steady development in Christian character of a

young man, who had been led to Christ by the apostle's preaching. Timothy had gained the commendations of "the brethren that were at Lystra and Iconium." And the future history of the church demonstrated the wisdom of the apostle's choice of this young man as another colaborer. With what earnest prayers by his godly mother and grand-mother (II. Tim. i. 3-5) he must have been followed as he left his home in Lystra, never, so far as we can tell from the record, to return there again!

With Silas and Timothy the apostle went forward under the divine guidance (Acts xvi. 6-10). To my mind there are insuperable difficulties in the road of the acceptance of Professor Ramsay's South Galatian theory. If that theory is adopted it demands a separation in point of time of Galatians from Romans that to me seems impossible. These two epistles are too plainly the products of the same period to permit of their separation. It was the sickness which overtook the apostle while passing through North Galatia that was the direct cause of his preaching to the people of that region (Gal. iv. 13). That sickness retarded his movements, but he utilized his time to good effect (iv. 14-15). Presently they reached Troas, where "Luke the beloved physician," the author of the Acts, joined the missionaries. One of the causes leading to this addition to their number may have been his ability to minister to the apostle, still suffering from the effects of his recent illness in Galatia. Luke, however, did not accompany the missionaries at that time farther than Philippi, where he still was when Paul came there on his return on his Third Missionary Journey (Acts xx. 5).

In response to the Macedonian appeal, Paul and his three companions crossed over to Philippi. The movements of the missionaries from this point on have caused more or less discussion. Some have not hesitated to affirm that there is a conflict between the Acts and First Thessalonians in this matter. But, let us examine the matter again. After their unjust and cruel treatment at Philippi, Paul and Silas seem to have gone forward to Thessalonica without Timothy. When, however, they were at Berea, Timothy was with them (Acts xvii. 14), and when Paul accompanied certain Bereans to Athens, both Silas and Timothy remained behind. From this we readily infer that Timothy tarrying for a while at Philippi, presently joined Paul and Silas

either at Thessalonica, or certainly at Berea. The Jewish opposition to Paul at Thessalonica and Berea was probably more violently hostile than any he had up to that time experienced. That he felt it is evident from the tone of the epistles to the Thessalonians. When he and the Bereans reached Athens and the latter were about to return home, he sent word by them to Silas and Timothy "that they should come to him with all speed." From I. Thess. iii. 1, we learn that Timothy did go to the apostle while at Athens, but since there is no reference to Silas in the same connection, we may assume that he was unable to do as Paul wished, but remained at Berea, or else went to Thessalonica. But the situation at Thessalonica was such that Paul felt he must immediately send Timothy there with messages, since he could not go himself. So back he sent his devoted young colaborer with all possible haste (I. Thess. iii. 1-5).

From Athens Paul presently went on to Corinth, and it was while there that Silas and Timothy came to him from Macedonia, or, to be more accurate, from Thessalonica, bringing full news as to the condition of affairs among the Christians there (Acts xviii. 5; I. Thess. iii. 6). Immediately thereupon the apostle wrote his First Epistle to them. It is impossible to tell how long these two men remained with Paul in Corinth. A few months later when he wrote his Second Epistle to the same people, they were still with him. The residence at Corinth was at least eighteen months long (Acts xviii. 11)—longer than that, if the time reference of xviii. 18 is to be added to that of xviii. 11. But after that Corinthian residence we do not again find Silas in connection with Paul. Identifying Silas with Silvanus (I. Pet. v. 12), we see that he became associated closely with Peter, acting as his amanuensis. And it is noteworthy that with the exception of Luke, the apostle did not thereafter have traveling colaborers with him. This is probably to be accounted for on the basis that the expansion of the work required their presence elsewhere.

At the termination of his stay in Corinth, Paul sailed for Jerusalem by way of Ephesus. Priscilla and Aquila accompanied him to Ephesus, but the balance of the journey he was alone. It would be well if renewed study of this period of the apostle's life and of his colaborers should bring many into closer touch with them. In all the history of the church it would be hard to find

more devoted missionary laborers than Silas, Timothy and Luke, and it was well for the work he represented, as well as for himself, that the great apostle was able to draft such workers into the service of the Master. The spirit of Christ certainly dominated them, and inspired them. Would that all might catch some of the same spirit!

PAUL'S LETTER TO THE PHILIPPIANS.

PROFESSOR HENRY ALEXANDER WHITE, D. D., COLUMBIA, S. C.

Paul was in "bonds" (i. 17) when he wrote the letter to the Philippians. He declared that by "the whole prætorian guard," as well as by people in general, it was clearly seen that these "bonds" were due to the fact that he was a follower of Christ (i. 13). He sent, also, to the brethren at Philippi, the salutation of those that were of "Cæsar's household" (iv. 22). From these statements, we conclude that when Paul wrote this letter, some one was keeping him under guard at Rome.

Moreover, Paul wrote the epistle in the spirit of one who considered himself face to face with death (i. 20-30), whose blood might be poured out in martyrdom (ii. 17), who must be kept in suspense to "see how it will go with" him (ii. 23), but who trusted, nevertheless, that he would soon be free to make the journey to Philippi (ii. 24). These facts lead us to the inference that the message to the Philippians was written during Paul's first imprisonment in Rome, where he abode two whole years, from 61 to 63 A. D., in his own hired dwelling (Acts xxviii. 30), under the charge of a soldier of the guard (Acts xxviii. 16, 23).

About three years before his arrival in Rome, Paul wrote his great letter to the Romans (58 A. D.). The characteristic theme of the Roman epistle, viz: justification through faith in Christ, came over by way of affinity in the Apostle's mind to occupy a prominent place in the Philippian letter (iii. 1-16). This seems to justify the inference that *Philippians* was the first letter written during Paul's first imprisonment at Rome, perhaps in the spring of the year 62, and that *Philemon*, *Colossians* and *Ephesians*, the other epistles of this period, were written afterwards, just prior to the trial and release of the Apostle in the year 63.

Paul's first knowledge of the people of Philippi was gained about 52 A. D., when the church organized by him in that place, the earliest of the churches of Europe, found a local habitation in the house of Lydia (Acts xvi. 15, 40). From his earliest sojourn in the Macedonian city, Paul bore away memories of the assembly of women at the place of prayer, outside the gates, by the river-side, of driving the "spirit of Python" from the damsel who practised soothsaying, of the scourging and the prison and the stocks, of the earthquake at midnight and the baptism administered to the Roman jailor and to his household (Acts xvi. 13-34). In the year 57 A. D., during the prosecution of his Third Missionary Journey, Paul passed a second time through Philippi (Acts xx. 1, 2). His third visit lasted throughout Pass-over-week, in the year 58, during his return journey from Achaia to Jerusalem (Acts xx. 3, 6).

The letter which Paul sent to the Philippian church from his place of imprisonment in Rome was a personal message to friends who loved him. They had sought to enter into fellowship with Paul's afflictions even by following him with gifts during the period of ten years since he first passed through Macedonia. They had more recently sent by the hands of one of their own number, Epaphroditus by name, a contribution to aid in the support of the apostle in his imprisonment. Epaphroditus had come from Philippi to Rome, and had there rendered such devoted personal service unto Paul that he fell sick and came nigh unto death. He was now upon the point of returning to Philippi and Paul placed in his hand this letter of thanks for their gift. We need not, therefore, expect to find in this Epistle any statement of theological doctrines drawn out at length. The primary truths of the Christian faith were briefly declared as principles well known. And yet, in incidental connection with Paul's words of personal gratitude to his benefactors and of exhortation to his fellow-laborers, significant and important doctrines were clearly set forth.

For the sake of convenience we may separate the words of the letter-writer into various parts, as follows:

GREETING.

Paul and Timothy,

Servants of Christ Jesus,
 To all the saints in Christ Jesus
 Which are at Philippi,
 With the bishops and deacons:
 Grace to you and peace
 From God our Father and the Lord Jesus Christ. (i. 1-2.)

THANKSGIVING.

"I thank my God upon all my remembrance of you," he said;—"I have you in my heart"—"I long after you all in the tender mercies of Christ Jesus." (i. 3-8.)

PRAYER FOR THE PHILIPPIAN SAINTS.

"And this I pray,
 That your love may abound
 Yet more and more in knowledge
 And all discernment;
 So that you may approve
 The things that are excellent;
 That you may be sincere and void of offence
 Unto the day of Christ;
 Being filled with the fruits of righteousness,
 Which are through Jesus Christ,
 Unto the glory and praise of God." (i. 9-11.)

PROGRESS OF THE GOSPEL IN ROME.

The words which we have thus far read may be considered as introductory. The body of the Apostle's message begins to appear in the reference to the circumstances that surrounded his life in Rome. "The things which happened unto me have fallen out rather unto the progress of the gospel," said Paul. Two special advantages sprang directly out of the fact of his imprisonment. The first beneficial result of his bonds was the extension of the Apostle's personal influence throughout the prætorian guard and even among the members of the Emperor's household. Paul's conduct inspired in the minds of all of those who came into personal contact with him the belief that he was held in prison not for any social or political wrongdoing, but solely on account of his devotion to Christ.

The second result of imprisonment appeared in the effect wrought by the Apostle's bearing upon the hearts of the Christians in Rome. The greater part of Paul's brethren in the city were advanced in confidence when they looked upon his courage and patience in affliction, and they were thereby made "more

abundantly bold to speak the word of God without fear." Some of those who thus preached the Gospel were actuated by motives that were not pure—motives that partook, in fact, of the spirit of envy against Paul on account of his leadership. These low motives led some to stir up strife through their efforts to promote themselves as Paul's rivals in the work of teaching the Gospel. Some, however, were influenced to take part in the ministry of the Word by their good will and love toward Paul, whom they honored as their champion "set for the defense of the gospel." What, then, must the Apostle say of this diversity of motives among those who were aiding him to make known the gospel? Only this, that whether the motive was high or low, the result of it all was the wide proclamation of Christ in the capital of the heathen world, even through the work of agents who were by no means perfect in themselves.

"And therein I rejoice, yea, and will rejoice," said the Apostle. "For I know that this shall turn to my salvation, through your supplication, and the supply of the spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death" (i. 12-20).

THE APOSTLE IN THE BALANCE BETWEEN LIFE AND DEATH.

Paul's imprisonment meant that he must be brought to trial before the imperial tribunal. When he wrote this letter he was in a state of suspense with reference to the issue of the trial. The result of it might be, for him, the penalty of death. Nevertheless, whether by his continuing to live or by his dying, he had the assurance that Christ would be magnified in his body. "For me to live is Christ, and to die is gain." By this the Apostle intended to say that living, in the flesh, was, for him, so full of Christ that Christ summed up all of its meaning. On the other hand, if the hour of death should come suddenly upon him, it would only usher him into a place of gain and larger advantage in the presence of Christ. Two great blessings seemed to be within the Apostle's reach and he was in the balance with reference to making a choice. The continuance of his life in the body would bring opportunity for fruitful toil in behalf of his Master; the

closing of his activity in the flesh would permit him to strike tent and go home to the Lord.

"But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better; yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; that your glorying may abound in Christ Jesus in me through my presence with you again" (i. 21-26).

APPEAL FOR UNITY IN THE CHURCH ENFORCED BY THE EXAMPLE OF CHRIST.

"Your citizenship is in heaven" (iii. 20), said the Apostle to the Philippians. The followers of Christ were organized, he declared, into a new commonwealth. The citizen-life of each member of this commonwealth should be "worthy of the gospel of Christ," and they must all "stand fast in one spirit, with one soul striving for the faith of the gospel" (i. 27). For it was granted unto them not only to believe on Christ, "but also to suffer in his behalf." Unity in the Christian commonwealth was urged by Paul. To promote the spirit of unity, he said that the Philippians must do "nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others."

This appeal in behalf of humility and unselfishness as the necessary basis of unity, the Apostle enforced by making reference to the supreme example of Christ as the Bond-Servant of God. The standard of citizen-life in God's commonwealth was set by Jesus himself:

"Have this mind in you,
Which was also in Christ Jesus:
Who, being in the form of God,
Counted it not a prize to be on an equality with God,
But emptied Himself, taking the form of a servant,
Being made in the likeness of men;
And being found in fashion as a man,
He humbled Himself,
Becoming obedient even unto death,
Yea, the death of the cross.
Wherefore also God highly exalted Him,

And gave unto Him the name
Which is above every name;
That in the name of Jesus every knee should bow,
Of things in heaven and things on earth and things under the earth,
And that every tongue should confess
That Jesus Christ is Lord,
To the glory of God the father."

But what connection did Paul find between the life of the Philippians and the humiliation and exaltation of Christ? This, he declared, that the same eternal God was an In-dweller within their hearts, working in them both to will and to work, for his good pleasure. For this reason, Paul exhorted them to "do all things without murmurings and disputings," to become "blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation." As such children it was their privilege to appear as light-bearers, "holding forth the word of life," to the end, also, that the Apostle himself might have reason to rejoice over the fruit of his own labors in the day of the coming of Christ (i. 27-ii. 18).

TIMOTHY AND EPAPHRODITUS AS PAUL'S MESSENGERS.

At this point in the writing of the message, Paul began to express more fully his desire to learn something of the state of affairs among the Philippians. He hoped soon to send them Timothy as his special messenger; Timothy who had shown him the personal devotion which a child might show to a father. As soon as he should be able to see the result of his approaching trial, he intended to send Timothy; yea, he even trusted that he himself might come. Meanwhile, he had already hastened Epaphroditus upon his journey to Philippi in order that the Christians there might have cause to rejoice by reason of the word of hope sent them by the Apostle (ii. 19-30).

WARNINGS AGAINST ERROR.

Before closing the epistle, Paul turned aside from the previous course of his message to warn the Philippians against certain errors which he had already met and which might, perchance, seek admittance within their church. There were Jews abroad, evil workers, who gloried in their descent from Jacob and in the rite of circumcision. If these things pertaining to the flesh

were to be regarded as a basis of confidence, Paul had reason for much confidence, since he was

"Circumcised the eighth day,
Of the stock of Israel,
Of the tribe of Benjamin,
A Hebrew of Hebrews;
As touching the law, a Pharisee;
As touching zeal, persecuting the church;
As touching the righteousness which is in the law, found blameless."

Yet, all of these things which he once counted as of advantage, he now looked upon as loss, since they stood in the way of his attaining "the excellency of the knowledge of Christ Jesus."

As a safeguard against the possibility of error on their part, he drew up for the Philippians his own *apostolic creed*. Paul's aim in life was

To gain Christ and be found in Him;
To have the righteousness which is of God by faith;
To know Christ, and the power of His resurrection, and the fellowship of His sufferings;
To set forth no claim that he was already made perfect;
To press on toward the goal unto the prize of the high calling of God in Christ Jesus;
To walk in a manner becoming a citizen of the kingdom of heaven;
To work and to wait until the Lord in the day of resurrection should fashion anew his body and make it like unto the body of His glory. (iii. 1-21.)

STEADFASTNESS AND THE PEACE OF GOD.

The Apostle caught up again the main thread of his discourse by bringing back, as it were, from his ascent into the place of Christ's glory, an injunction in behalf of steadfastness upon the earth. "Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved." Two women of prominence in the Philippian Church, Euodia and Syntyche, were exhorted to be of the same mind. All of the brethren were commanded to "rejoice in the Lord alway," to show forth their forbearance and to be full of the spirit of prayer and thanksgiving:

"And the peace of God,
Which passeth all understanding,
Shall guard your hearts and your thoughts
In Christ Jesus."

And, therefore, as a final exhortation unto his brethren, the Apostle said :

“Whatsoever things are true,
Whatsoever things are honourable,
Whatsoever things are just,
Whatsoever things are pure,
Whatsoever things are lovely,
Whatsoever things are of good report;
If there be any virtue,
And if there be any praise,
Think on these things.
The things which ye both learned and received
And heard and saw in me,
These things do:
And the God of peace shall be with you.” (iv. 1-9.)

THANKS FOR THE GIFT: FAREWELL.

The Apostle withheld the expression of thanks for the gift sent by the Philippians, that he might allow his words of gratitude to adorn the close of the letter. He rejoiced greatly, he said, that at length another opportunity had come for the repetition of their thoughtful care in his behalf. Not that his lot was unbearable. Even if he were hungry and in want, he was able to do all things through the aid of Christ, who gave him strength. He looked upon their gift as the fruit borne by their faith and love. “I am filled” he said, “having received from Epaphroditus the things that came from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus. Now unto our God and Father be the glory for ever and ever. Amen.”

With a final outburst of tenderness, as of one under the shadow of death, and as it were, with all of his colleagues and brethren in Rome gathered about him and in full sympathy with his message of love, the Apostle thus closed his letter to the Christians of Philippi :

“Salute every saint in Christ Jesus. The brethren which are with me salute you. All the saints salute you, especially they that are of Caesar’s household. The grace of the Lord Jesus Christ be with your spirit.” (iv. 10-23.)

SOME WORD-STUDIES IN EPHESIANS.*

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Dr. Samuel Johnson is said to have written in the preface to his Dictionary, "I am not so lost in lexicography as to forget that words are the daughters of earth and that things are the sons of heaven." And yet, had Dr. Johnson been occupied with the lexicography of the New Testament, it is possible that he would never have made that statement. For some words are more than mere daughters of earth. They have borne as their content the messages of Heaven.

It may be true that "Biblical Greek" or "New Testament Greek" is an inappropriate title for a language spoken, written and understood by a world of men and women, and that as a dialect it is not to be essentially distinguished from the vernacular Greek of the day; yet, on the other hand, there is a vast difference in its vocabulary from that of the pagan writers of its or other times. Many a threadbare word, which had been tossed back and forth from pagan speaker to pagan hearer for centuries, with a trivial, an indifferent or a positively heathen meaning, received the baptism of a new significance from the translators of the Old Testament, and the writers of the New; a deeper, fuller import, a content born of Christianity itself.

We will appreciate therefore the importance of an earnest and careful study of the very words, yes, sometimes the very letters, of the New Testament, for any adequate understanding or interpretation of its text; and will find useful, perhaps, a necessarily very brief example of some such "Word-Studies," chosen from the Epistle of Paul to the Ephesians.

At the very outset we are struck with the word "Saints" (vs. 1). Who are the saints? It is the same word which we meet in vs. 4, where the purpose of our election is stated to be "that we should be *holy* and blameless." The *ἅγιοι*, the saints, then, are the "holy." In classic Greek this rare word has no moral significance whatever. It means simply "something which is worthy of veneration." It is especially applied to temples and places

*A paper read before Westminster Presbytery at their Annual Bible Conference at Chestnut Level, Pa., on June 11, 1902.

devoted to the gods. But the gods of Greece and Rome had no holiness as we use that term.

The word comes, however, to be used by the LXX. translators as the equivalent of קָטַץ, which is probably to be derived from a Hebrew root meaning "to cut" or "separate," and denotes that God is separated from and opposed to evil.

The Greek word has been drawn now into the stream of Revelation, and has imported into it a conception peculiar to Israel, the people of God; a conception of the separation of God from wickedness and sin.

The word in the New Testament is used not only of God, but of those men and things which are set apart for his service, and which partake therefore of his veneration and his separateness. Saints, consequently, are a people set apart for God—wholly devoted to him, and who, like him, are free from and opposed to all the contamination of the world.

The word which Paul couples with it, "blameless," ἄμωμος, has suffered much in translation. It occurs eight times in the New Testament. In the Version of 1611, we have it replaced by seven different English words and phrases. In Eph. i. 4, it is "without blame;" in v. 27, it is more correctly rendered, "without blemish." For, though according to etymology and classical usage it means "blameless," in the LXX. and later Greek it is rather the technical term for the absence of blemish in a sacrificial victim; therefore, better "without fault," the cause for blame than the blame itself. It is well joined with ἄγιος, as it is the result and outward expression of an inward purity.

To this end, therefore, were we chosen of God before the foundation of the world, "that we should be holy and faultless before him; and in Jude vs. 24, it is said, "He is able to keep us from falling (literally, "guard us from stumbling,") and to present us faultless (this very word, ἀμώμους) before the presence of his glory with exceeding joy."

Another couplet of similar words is found in v. 27, where Christ is to present the Church to himself "a glorious Church not having spot or wrinkle" or any such thing.

Spot, σπίλις, is a speck, a spot, a stain, *e. g.*, of blood; then metaphorically, a taint of evil. It is a blot acquired from without

(cf. our English "spot" which is allied to "spittle"). Wrinkle, *ρυτίς*, on the other hand, is something caused by what is within. It is from *ρύω*, to draw, and means a fold or pucker. It is the sign of old age or decay, of the weakening of the muscles that hold the flesh firm, a loss of the elasticity of the skin. Christ's Church, then, is to have no taint from without, no decay from within.

But to take up now a more frequent and fundamental word, let us turn to *grace*, *χάρις*, which is found no less than twelve times in our Epistle.

It is from a root *χαρ*, appearing in *χαίρω*, to rejoice, etc. The Latin is *gratus*, *gratia*, from which through the French comes our word "grace." Max Müller* and others connect it with a Sanskrit root meaning "to glow," "to shine."

Primarily its usage is objective,—of that which gives pleasure, "sweetness," "loveliness," "charm." Then, in the second place, subjectively,—“good will,” “loving kindness,” “favor;” a condition of mind and heart favorably disposed toward another, especially of a master toward his servant. In the despotism of Eastern monarchies, where life and happiness are absolutely at the disposal of the sovereign, his attitude toward the subject is all-important. So the phrase “to find favor,” *εὐρίσκειν χάριν*, is found more than fifty times in the LXX., and often of favor in the sight of God.

Thus the word *χάρις* is frequently used in the New Testament for the loving kindness, the favor of God; not only of his “good will” generally (cf. in our Epistle i. 2 and vi. 24), but more especially to designate the favor of God shown to sinners. It is his redemptive mercy, which provides a way of salvation and of forgiveness of sin, and offers to the sinner eternal life in Jesus Christ. As such it is contrasted with *ἔργα*, works, *νόμος*, law, and *ἁμαρτία*, sin.

In this sense it is used repeatedly in Ephesians (i. 6, 7; ii. 5, 7 and 8); and many times elsewhere.

In this connection we must emphasize the voluntary character of this favor. It is undeserved grace. This is perhaps best brought out in Rom. iv. 4, cf. v. 16, where it is contrasted with *ὀφείλημα*, which means “that which is owed.” In other words,

**Science of Language*, II., pp. 469 ff. and 484 f.

it is a favor that is not merited, but which comes from the spontaneous and gratuitous love of God.

To this grace of God we owe everything, not only our redemption, but our "calling" (Gal. i. 6, 15); through it we believe (Acts xviii. 27, cf. xi. 21 and 23); by it we have eternal comfort and good hope (II. Thes. ii. 16); according to its gift Paul is a minister of the Gospel (Eph. iii. 7), so that he can even say that not only all he has, but all he is, is by grace. "By the grace of God I am what I am" (I. Cor. xv. 10), and God is called (I. Pet. v. 10) the "God of all grace."

This grace of God finds its highest embodiment in Jesus Christ, "for the law came by Moses, but grace and truth by Jesus Christ" (John i. 17); "We beheld his glory . . . full of grace and truth" (ib. vs. 14), so that this grace is often called the grace of Christ, as, for example, in the Apostolic Benediction, and II. Cor. viii. 9; Gal. i. 6.

Then the word grace is applied to what is due to grace; for example, what we call the Christian graces, or the gifts of grace as in our Epistle, iii. 8; iv. 7, 29.

Finally, it is frequently used of "thanks," that is, the answering feeling produced by favors and benefits. So Lu. xvii. 9. In modern Greek the verb *εὐχαριστῶ* still is used for "thank you."

A word which should be treated with *χάρις* is *πλοῦτος*. It is a favorite with Paul. Of the twenty-two times that it occurs in the New Testament, fifteen are in his Epistles. It is from a root, which is found in all the European tongues. In Greek it is *πλα*, and appears in *πῖμπλημι*, to fill, *πλήρωμα*, fulness. In Latin we have *plenus* full, *impleo* to fill. The German is "*voll*," "*Volk*," the English "*fill*," "*full*." The root idea, therefore, is to fill, to make complete.

In classic Greek it is applied to the fullness of earthly possessions, to wealth, riches, treasures, and so sometimes in the New Testament, also in mediaeval, and still to-day in modern Greek.

But Paul seems to have seized upon it to express a higher thought; indeed, the very highest and most difficult of expression. At a loss for an adequate word to represent the immensity of God's gracious attributes, he chose this one, and linking it with those qualities as genitives, he pictures to us the fullness of what God is. He tells us of the richness of God's goodness, his for-

bearance, his long suffering (Rom. ii. 4); he exclaims over the depth of the riches of God's perfections, of his wisdom and knowledge (Rom. xi. 33); he prays that God would strengthen the Ephesians "according to the riches of his glory" (Eph. iii. 16).

Paul cannot represent the greatness of these attributes, but he takes this word which seems to hint that it is as if God were filled with goodness. That is, that he is all goodness, yet at the same time is all wisdom, and all knowledge, and all of all the rest. He would tell us in other words, that each gracious attribute in God is infinite, immeasurable. It is as when we sit down and try to think of an infinity of space or time; there is always more beyond the farthest limit our thought can reach.

And so its most characteristic and comprehensive application is, "the Riches of his Grace." It is an infinite grace that finds expression in our Redemption. It is beyond all limit.

As if, however, the phrase were not itself strong enough, in Eph. ii. 7 he qualifies it with the participle *ὑπερβάλλον*, "the abundant," *i. e.*, the exceeding, the transcendent, the inexhaustible riches of his grace.

And when he speaks of his own office in the disposition of this grace, it is "to preach the glad tidings of the unsearchable riches of Christ," *i. e.*, the riches that cannot be traced out, that cannot be comprehended. In other words, the riches of God and Christ are inexhaustible, and they are incomprehensible, we can never consume their supply nor fully understand their meaning. And of his fullness we are enriched (Eph. iii. 18), and if we through his poverty have become rich (II. Cor. viii. 9), what shall we not be through his riches?

Still a further and most important word in our Epistle is *Adoption*, *νιοθεσία*.

In the Old Testament God is the Father of Israel, and since he chose him in preference to all others, he is God's adopted son. But it is Israel as a nation, and not as an individual. In this sense is our word "adoption" used of Israel in Rom. ix. 4.

In the completer revelation of the Messianic times, however, it was part of Christ's mission to enunciate the truth of the Fatherhood of God and the individual sonship of believers.

But Christ's redemptive work being once accomplished, it remained still for the Apostolic revelation to interpret the nature of

this sonship, and tell how it is mediated to the believer.

It is the duty of this word *υιοθεσία* in Paul's Epistles partly to do this.

It comes from *υιός*, son, and *τίθημι*, to place, and means the instating of some one into the relationship of a son.

It is a Greek name for what was characteristically an act of Roman law, under which by the formal fiction of a sale the father in the presence of the Praetor or other magistrate and five witnesses transferred his son to another.

This has its counterpart in Paul's theology. Just as God by a forensic act justifies the sinner in Jesus Christ, by the same act does he bestow upon him the adoption into the sonship of God. For those who had been bond servants under the law, God sent forth his Son "in order that he might buy them out from under the law" (note the correspondence with the Roman fiction), "in order that we might receive the adoption of sons" (Gal. iv. 5).

But this is not all. This act is made real for us and in us by his giving us the "Spirit of adoption, whereby we cry, Abba, Father" (Rom. viii. 15). By this Spirit, therefore, we realize him to be our Father, and can come to him in childlike trust and confidence. And the presence of God's Spirit in our hearts is the criterion of our sonship, "for as many as are led by the Spirit of God they are the sons of God" (vs. 14).

But in vs. 16, it is said that this Spirit beareth witness with our spirits that we are the children of God. Here note the word used is *τέκνα*, not *υιοί*, *i. e.*, the begotten children, from the verb *τίκτω*, to bear. This means that there is not alone a judicial declaration of our sonship, and a realization of it on our part, but there is actually worked in us a change corresponding to this declaration. And by it we become in reality the sons of God. This agrees with what Paul writes elsewhere of the "new creature," "the new man" (cf. Eph. ii. 15), and especially with *παλιγγενεσία* and *ἀνακαίνωσις*, "regeneration and renewing" (Titus iii. 5), and answers to the "being born again," and "being begotten of God" in the writings of the Apostle John.

But this adoption, though actually existent in this life, is not fully realized until the life to come. For if we are sons of God, we must, even according to Roman procedure, also be his heirs and joint-heirs therefore with Christ. And that means that we

should be made like unto our Elder Brother. "Predestined to be conformed unto the image of his Son, that he (Christ) might be the first fruits among many brethren" (Rom. viii. 17, 29).

And this final consummation Paul calls in Rom. viii. 23 Adoption, *υιοθεσία*; "awaiting," he says, "the adoption, to wit, the redemption of our bodies."

We shall not fully realize our sonship, therefore, until it is completely accomplished in another world. What a glorious adoption, then, is ours; verily, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is" (I. John iii. 2).

VALUE OF THE REVISED VERSION AS AN AID TO BIBLE STUDY.—ILLUSTRATED FROM PHILIP- PIANS.

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Regardless of literalness or liberalness, of elegance or ruggedness, of faithfulness or inaccuracy, a translation is necessarily an interpretation. Different peoples and different men have their individual types of thought; the words and grammatical structure employed to express thought, therefore, take its peculiar cast or mold: and translation is the transfer of thought expressed in the words and idioms of one language to the words and idioms of another. Excessive literality—a mere word-for-word rendering—is only a task half executed, no matter how exactly the words selected may render those of the original. Excessive liberality sacrifices fidelity to elegance and tends to become a mere paraphrase. The excellence of a translation depends upon the accuracy with which the words of the new language are selected—they are the materials of the new dress; and upon the exactness with which the thought enveloped in the original idiom is, without increment or decrement, strain or distortion, recast in the mold of the new idiom—the fitting of the new garb. It is a quantitative as well as qualitative recasting of the original material. In usage but without any necessity in the nature of the case, so far

as we know, "version" has come to be used almost exclusively of those translations that are backed on more or less authority, set forth for general use. Anybody familiar with two languages will realize at once that an absolutely perfect translation is a practical impossibility. The difficulty becomes greater as the genius of the two languages differs. While language is not intended "to conceal thought," no language is so perfect in vocabulary and form and idiom as to univocally express every human idea. Even if the thought in the mind has been successfully expressed in the original idiom the native *timbre*, the peculiar tang, the evanescent tinge is almost sure to disappear in the transfer, if no greater violence is done.

The revelation contained in the New Testament has been aptly characterized by Dr. Schaff as having a Greek body, a Hebrew soul and a Christian spirit, and each of these elements must have intelligent consideration in attempting to secure and set forth qualitatively as well as quantitatively the precious compound there imbedded. Perhaps it is true that "Greek is the most translatable of all languages;" it is equally probable that English has a flexibility and ready adaptability that makes it one of the most perfect receptacles for transplanted thought. So the English translator of the New Testament has a comparatively agreeable task. The genius of the two languages is much the same, biding the Hebrew soul and Christian spirit mentioned above. But when we come to consider the relative excellence of two versions, two facts must not be lost sight of—the Greek of the New Testament is a dead language, dead and buried; the English is a living tongue, very much alive. In this age of the upturning of old sods, the ransacking of old nooks, the disembowelling of old tells, when men are running to and fro and knowledge is being multiplied, much new information is being gathered, vast stores have already been accumulated in every field of research, in none more than in the philological. We no longer use the telescope, viewing with admiration from afar, but the microscope, minutely scrutinizing and analyzing. Meanwhile the living language of a wide-awake, progressive, commercial, traveling people, like the English-speaking people, is bound to change very considerably in two hundred and seventy years. Considering these two facts, it should not be thought a thing incredible that there should be

demand or even necessity for a new version after such an interval. That this version should meet with opposition was only to be expected by those acquainted with the history of former revisions. Jerome's revision—the vulgate—was the source of bitter controversy for something like a half-century before it finally supplanted the *vetus Itala* and other inferior Latin versions more or less current at the time. The so-called Authorized Version, which was simply a revision, took forty years to replace the Genevan and Bishop's versions. It is already twenty-two years since the Revised Version was placed in the hands of the printers, and only a small proportion of Bible readers even use it conjointly with the version of 1611, while very few if any use it exclusively. Such is the misguided conservatism of God's people.

Therefore it devolves upon us now simply to recommend the Revised Version as an aid to the Bible student. We do not recommend it as a perfect version, nor as the best in our judgment that could have been made, nor even as the best translation that has been published; but solely as a good translation, better than the older, and a useful help, which is easily accessible and may be used with a reasonable degree of confidence in the whiteness of the light it emits. In this particular it differs from the many individual translations that have been published—some of which are excellent. The religious views of the individual may tincture and taint the individual translation—and the student who is unfamiliar with the original may sensibly hesitate when he knows nothing of the scholarly attainments nor of the religious bias of the individual translator. But a version in the execution of which a hundred and one men of universally admitted scholarship and breadth and of manifold religious convictions have been engaged may fairly challenge respect and be deemed to speak with intrinsic authority, and not as the scribes by appeal to the ancients.

No commentary is really complete unless it embodies, as do those of Ellicott, the results of the exposition in a consecutive translation; and every translation is the culmination of exegetical process, setting forth, if faithfully performed, the conclusions of the interpreter. Just as it is safe and profitable to have several commentaries emanating from men of different schools of religious thought, so it is well to have the succinct presenta-

tion of the work of different men and groups of men in translations and versions. They are more useful to the average student, perhaps, than the more voluminous and oftentimes technical commentary. The translation by Weekes,* the "Emphasized New Testament" by Rotherham,† and the "Twentieth Century New Testament,"‡ by the Plymouth Brethren we believe, are versions that may safely be commended for suggestiveness, not to follow but to study. The "Variorum Bible" of Eyre and Spottiswood, finished just five months before the Revised New Testament, and published the same year, edited by some of the most scholarly of Englishmen, who were themselves on the Revision Committee, is a very useful book because it gives at the foot of the page for the English reader the variations in text, and all the various renderings of versions and commentators. We wish that some enterprising publisher would have prepared and publish a similar variorum edition of the Revised Version with the American Revision as a basis. It is not in our purview to criticize the Revised Version further than to say that we regard the American Revision as superior, though both are open to criticism and have passed through its fires abundantly.

For the convenient use of the Revised Version in connection with the Old Version several publishing houses have issued the two in parallel columns. Thos. Nelson & Sons have issued the Old Version as text with the revised variations at the foot of the page; and Holman's "Linear Parallel Bible" § combines the two in one text, showing at the same time the minutest variations of punctuation, spelling and rendering. This we regard as the most useful device of all for joint use and comparison. The only points at which it fails are in not always showing the paragraphing of the Revision—doubtless an oversight; and in not giving all the marginal notes of the revisers.

Besides the abandonment of archaic forms and obsolete or obsolescent words, which was not as complete as it should have been,

*Funk & Wagnalls Co., N. Y., 1897.

†John Wiley & Sons, N. Y., 1897.

‡Fleming H. Revell Co., 4th edition, N. Y., 1899.

§*Linear Parallel Edition*—The Holman Comparative Self-pronouncing S. S. Teachers' Bible, Containing, in combined Text, the Authorized and Revised Versions of the Old and New Testaments. A. J. Holman & Co., Philadelphia, 1898.

the Revised Version gives the student light from its better paragraphing and punctuation, from its improved text, from its more accurate—while no less elegant—translation, and from its marginal notes. We shall attempt to show how it is more lucid and hence a useful aid to the Bible student in these four particulars, using for the purpose the epistle to the Philippians.

A. LIGHT FROM PUNCTUATION AND PARAGRAPHING.

It is most remarkable that the often nonsensical chapter divisions of Cardinal Hugo and verse divisions of Robert Stephen should have been perpetuated through all these years and centuries. It has been a serious obstruction to the intelligent grasp of Scripture teaching. One of the first steps in intelligent study is to acquire the logical contents of a book as a whole, as a unit. Any one who has tried it knows how he is bothered by these human divisions in trying to find the lines of logical cleavage in order to prepare an analysis, argument or table of contents of a book. The paragraph divisions are in a sense as inspired as the thought—at least the margin for error is reduced to a minimum. It so happens that in Philippians the chapter divisions fall at the beginning of paragraphs; but this is not always so, as may be seen at Mat. xx., Mark ix., Jno. viii., Acts vii. and viii. etc. While the book has but fifteen paragraphs, Stephen divided it into a hundred and four verses, each printed as a paragraph, so many independent sentences apparently, like proverbs. If any one is dubious about the matter let him try an analysis of the book first from the version of 1611. Then let him take that of 1881, get the central idea of the book, write out in a brief sentence the gist of each of the fifteen paragraphs, see how these are related to the theme and to each other and he will speedily find himself in possession of the contents of the book logically arranged. Then more minute study will become both more pleasant and more profitable. He will find the same to be true in the subordinate analysis of a paragraph into its unit ideas, tried with the verse division and without it. And here he will find that the punctuation of the old version will interfere sensibly with his work. Let him take the most doctrinal paragraph (ii. 1-11), for example, where the punctuation differs at twelve points, some due, however, to difference of translation. One will be impressed on the most cursory perusal with the greater compactness and closer

logical relation of the parts of the paragraph as punctuated by the revisers, and it will be found to be easier to analyze. Of course, not merely in analysis but in reading devotionally the correct punctuation is an assistance—unconscious it may be—to the correct understanding. This is a matter of interpretation as the autograph manuscripts were probably not punctuated at all.

B. LIGHT FROM THE BETTER TEXT EMPLOYED.

Much foolish antagonism has developed to the use of a revised Greek Text by these late revisers. But in faithfulness to their duty they could not have done less. They did not make the variations, and we certainly desire to have a text as near as possible to the autographs; and while we do not agree with their conclusions in every case, to one who is familiar with the history of the text and with the scientific processes employed in textual criticism it is not a debatable question which is the more reliable text—the so-called *Textus Receptus* used in 1611, or that used by the revisers of 1881. The consensus of honest scholarship has stupendous weight here, beyond doubt, and the revisers were moderate in the results admitted. Indeed, in a large number of cases—we forget the exact number and cannot lay our finger on it just now—the translators of 1611 seem to have made their own text, as no known authority has their reading. In Philippians there are but three variations in text that have a significance appreciable to the English reader, only one indeed of marked significance. In all the reading followed by the revisers not only has greater weight of external authority but is more satisfactory internally. In ii. 5 it is only a difference of form of the same word. But in the old version it is a matter of passive acquiescence, 'let this mind be in you;' whereas in the new version we find the exhortation to active determination and effort, 'have this mind in you.' In ii. 30 there is a difference of words due to a single letter, but there is a marked distinction between a reckless disregard of life and a witting, willing hazard of it in a good cause. The latter is the true work of a brave man and commands admiration in proportion to the nobility of the cause for which he takes the risk. In iii. 13 the matter is more nearly balanced between the use and omission of 'yet' with the preponderance in favor of it. There is a pleasant degree of certainty enfolded in the 'yet' that is lacking when it is omitted. In the two first instances the

weight is so much in favor of the revised reading that they do not inform the lay student of the competing reading: in the last where the weight is considerable on both sides we are advertised of the fact. And so in ii. 2, 12, 26, 30, where the new agrees with the old version, still the reader is advertised of the fact of another reading with *some* or *many* ancient authorities in its favor. The paucity of these variations between the texts of the two versions in a book as large as Philippians will serve somewhat to dissipate the idea in the minds of some of such an upheaval in the text as to practically give us a new Bible, while "the old is good enough" for them. True there are other variations of a minor character, as in i. 18, 23, 28; iii. 3, 11, 16; iv. 3, 23, where the discriminating reader may see a measurable difference, and may repose confidence in the greater facilities and greater scholarship of the revision committee. As the points are minute discussion of them would lengthen this paper too much.

C. LIGHT FROM MORE ACCURATE AND CONSISTENT TRANSLATION.

When we come to translation we can only select lest we weary. Of the hundred and four verses in the epistle only two are absolutely without change, three others use words in roman letters instead of italics, one uses indicative instead of obsolete subjunctive, and two merely transpose words, making only one in thirteen essentially without change. There are in this epistle, including transpositions, omission of italics, punctuation and spelling, about three hundred and eighty-five changes in the revised as compared with the other—most, if not all, of them improvements. So we can only select.

We might content ourselves and gain our point, it would seem, by simply saying that the R. V. is in every or nearly every instance of variation in the epistle more accurate than the other. But in the examples we adduce we shall attempt to show briefly how the more accurate is also the more luminous rendering. Take the first case that occurs involving difference of sense (i. 3). 'Every remembrance,' while not feasible exegetically, is temporal and even temporary, 'whenever I remember you;' 'all my remembrance' emphasizes the abundance stored up in his memory concerning them and makes the pleasantness of these abundant recollections a basis for gratitude to God. In the next verse

(i. 4) the old version assigns two meanings 'prayer' and 'request' to the same Greek word and gives a statement that must make one pause over its obscurity. The new version clears the matter simply by consistency. In i. 6 the superiority of 'perfect' to 'perform,' the relative force, is apparent to any one. In verse 8 the strange word 'record' is cleared by the correct word 'witness,' and here as several times the disagreeable literal translation 'bowels' is expounded and at the same time legitimately translated by 'tender mercies.' The order in verses 16, 17 is a textual matter and need not detain us now. Under present day usage 'preach' (17, 18) should be reserved for two Greek words out of eight or nine so translated in 1611. The revisers have given us the proper word here. Christ was not being preached officially nor as an announcement of glad tidings, but talked about—knowledge of him disseminated—for which Paul was glad. In verse 27 and elsewhere 'conversation' in the modern sense does not serve to translate the word so rendered; 'manner of life' does.

In ii. 6, 7 probably the most literal rendering is the least difficult. The revision is more nearly literal than the old version (which is exceedingly obscure), and the margin recommended for the text by the American revisers is best of all. Christ Jesus, divine in nature, did not grasp with greedy hand his divine scepter and prerogatives, but laid these down in a measure, 'emptied himself' (literal) and condescended to take the nature of his servant man.

In iii. 21, 'change' is not descriptive enough, and 'vile' is too strong and not a consistent rendering—the word is usually translated 'humility,' 'humiliation,' 'lowliness.' The revisers have done much better by being more literal again, even though not quite so English.

We will note more particularly the differences in iv. 1-13 because it is the S. S. lesson for the second Sabbath in January. The translators of the King James' version have needlessly and unwarrantably glossed the word 'beloved' (vs. 1) by adding 'dearly' to it—in keeping with the spirit of the epistle to be sure, but not found in the word itself. In vs. 2 the word translated 'beseech,' R. V. 'exhort,' bears both meanings and must be translated according to circumstances. 'Exhort' is best because more in keeping with the dignity and authority of the apostle. For

the same reason I should translate the other word, used in verse 3 by 'ask' or 'request,' though 'beseech' is more admissible there than in the preceding verse. Neither 'those' nor 'these women,' is literal enough. It is simply 'them' in the Greek, referring to Eno-dia and Syntyche. The inference from the James' Version would be that some other women were referred to. The R. V. in its rendering does violence to Greek grammar. On the other hand, 'for they' is vastly better than 'which.' 'The rest of' is also correct as against the weak 'other' of A. V. In vs. 4 R. V. is exactly correct and certainly more forcible than the other. As between 'forbearance' and 'moderation' (vs. 5), there is not much choice. The idea is that of 'gentleness' or, as Thayer suggests, Matthew Arnold's "sweet reasonableness." 'Be careful for nothing,' just as 'take no thought for the morrow' in Matt. vi., has doubtless perplexed many a lay student of the New Testament. 'In nothing be anxious,' while about correct, is at the same time clear and no longer a stumbling block. 'Guard' in vs. 7 is literal, pictorial and suggestive. Christ is the garrison and there our hearts and thoughts (better than 'minds') may be safely guarded or garrisoned. The Latin word *honestus* means 'honorable,' not 'honest' in the present acceptation. The Greek word in verse 8 means 'grave, worthy of respect, honorable.' Many instances could be cited where the older translators gave a Perfect translation to an Aorist tense and *vice versa*—confusing tense usage badly. We have this illustrated in verse 9 and corrected by the R. V. In verse 10, for once the old version is more correct with 'rejoiced.' The word rendered 'care' and 'careful' is not the same as that in verse 6. The revision makes the distinction. It would not be difficult to improve on both versions in the rendering of the entire tenth verse—"Now I rejoiced in the Lord greatly because now at length ye flourished again in your mindfulness for me, wherein ye were also (habitually) mindful but were without opportunity." There is no need of either '*therewith*' or '*therein*' in verse 11. There is no Greek word for either. The latter, however, is implied in the 'in whatever state.' "I know how to be abased indeed, I know also how to abound" is accurate for 12a. 'Have I learned the secret' is correct and brings before us the initiate into profound mysteries. Other variations need not detain us now.

D. LIGHT FROM MARGINS.

We have already spoken of the references in the margins to the other "ancient authorities" which give the reader some light as to variations in readings. The new version also uses the margin much more freely for explicative renderings of two kinds. In Philippians there are given in the margins twenty literal renderings introduced by the abbreviation "Gr." For instance, in i. 1 we are informed that the Greek word for *servants* means *bond-servants*, which is a word of very decidedly stronger significance. Christians are, as Paul and Timothy, *slaves* of Christ Jesus, all we have and are belongs to him, we are bought with a price. So it is almost every time 'servant' occurs in the New Testament. In ii. 6 we are told that the Greek uses a different word from 'being,' which means 'being originally,' a word that we have no exact English equivalent of, unless it be 'existing,' suggested by the American revisers for both text and margin. In ii. 15 Christians are shown in the Greek to be *light-bearers*, 'luminaries.' And so with others, as the reader may see for himself.

Besides these there are nineteen alternative renderings introduced by 'or.' These frequently give what the American revisers regarded as preferable for the text, while the English text would be by them placed in the margin. These alternative renderings simply offer the reader the preference, and he is at liberty to choose for himself, whether he understands Greek or not.

It is a pity that Christians are so sentimental as to think that the old version is good enough for them because it was the one their fathers and mothers coned, or to reject the new because the rhythm of a few passages is gone; or so narrow as to cling to the old because it is old, and regardless of accumulated light, and of improvement; or so indifferent that they will not make the investigation and see for themselves whether the new is not better. Because old wine is better does not signify that old versions are better any more than that old clothes are better. Scholarship and investigation are entitled to bear fruit in philology and criticism as well as in science and mechanics. A moss-back is just as absurd in religion as in society and business.

RECENT BOOKS FOR BIBLE STUDENTS.*

PROFESSOR W. M. M'PHEETERS, D. D., COLUMBIA, S. C.

Few discussions appeal to a larger class of readers and few are more helpful than such as deal in an intelligent way with the leading ideas and scope of whole books of Scripture. The scope of a book was Calvin's "pole star" as a commentator. By it he guided his way through the intricacies of the details of interpretation. It was by his insight into the scope and his attention to it that the great Genevan has won for himself the title of the "prince of interpreters." Happily this class of books—*i. e.*, such as introduce the reader to the scope and leading ideas of entire books of the Bible has begun to multiply. To it belongs *Studies in the Acts and Epistles*, by Dr. W. G. Moorehead, professor in the Theological Seminary of the United Presbyterian Church at Xenia, Ohio. Dr. Moorehead is no stranger to readers of THE BIBLE STUDENT. His previous books along the same line as the one here noticed have met with a deservedly favorable reception. The present volume ought to be specially helpful now that the Acts and Pauline Epistles are before so many in connection with the International Sunday School Lessons. Not only so, but it will furnish the very best sort of help for the preacher: it will set his own mind to work, and will serve to bring into vital relation with each other many truths that hitherto may have been mere *dissecta membra* in his Bible study.

Dr. Richard G. Moulton's *A Short Introduction to the Literature of the Bible* will serve a somewhat similar purpose. Unlike Dr. Moorehead, Dr. Moulton makes it his special object to direct attention to the literary form in which the sacred writers have presented their thoughts, rather than to the thoughts themselves. But such is the relation between form and thought that we cannot obtain a clear perception and just appreciation of the form without coming to a clearer perception and fuller appreciation of the thought. The form, indeed, exists for the thought. It was chosen with reference to giving suitable expression to the thought. Hence Dr. Moulton's book is a book for Bible students,

*For titles, prices, and publishers, see p. 60.

as well as for students of literature. Nor can one read it without having his knowledge of Scripture truth increased and vitalized.

Belonging to a different class from those previously mentioned, but still eminently a book for Bible students is Dr. H. C. Minton's *The Cosmos and the Logos*. It consists of a series of eight lectures, to which are added a syllabus and an index. These lectures were delivered in 1901-02 on "the L. P. Stone foundation" in Princeton Seminary, and subsequently also at Auburn Seminary. They deal with the great philosophical presuppositions which have always, and never more than at present, affected religious thought. The style is not only lucid but crisp, with ever and again a sparkle about it that holds the attention and allures the interest of the reader. The thinking of the book is careful, vigorous, broad, fair. The whole discussion is well informed and very informing. It is pre-eminently a book for our more thoughtful young ministers and laymen, and for this very reason one that older persons will be all the more likely to enjoy and profit by.

Moving in the same general sphere, though much less carefully and systematically wrought out is *Science and Christianity*, by the German writer F. Bettex. In the English translation, which alone has been before me, this book makes very pleasant reading. It is full of information of various kinds, and exposes, at times very effectively, the emptiness of certain pretensions of pseudoscience and philosophy.

More directly and obviously related to Bible study are Dr. F. Delitzsch's *Babel and Bible*, Dr. Hugo Radau's *The Creation Story of Genesis i.*, and Dr. Paul Haupt's *Biblical Love-Ditties: A Critical Interpretation, and Translation, of the Song of Solomon*, all of which are reprints from the magazines of The Open Court Publishing Co. The second of these has already been sufficiently noticed to put the readers of THE BIBLE STUDENT in possession of its standpoint and main contentions.* Dr. Delitzsch's brochure was in the first instance delivered as a lecture before the emperor of Germany. It is a summarization in popular form of the more important "finds" of Assyriology which bear or are supposed to bear upon the interpretation of Scripture. It is interesting reading. Of course Dr. Delitzsch's standpoint is that of

*See THE BIBLE STUDENT, vol. VI., p. 176.

the radical school. This makes it necessary for the reader to be on his guard. I will only add that in any future edition of Dr. Delitzsch's lecture no loss would result from the omission of the efforts at religious edification interspersed here and there throughout it.

Professor Dr. Haupt employs his learning, with now and then the aid of a gratuitously salacious imagination, to show that "the Song of Solomon is nothing but a collection of profane love-ditties in praise of sensual love." *Honi soit qui mal y pense*. So, doubtless, Dr. Haupt would say: and so say I.

Archdeacon Aglen's *Lessons in Old Testament History* is written in a very delightful style. It would be the very book for younger readers and students if the Archdeacon could only have gained his consent to take the Bible itself as his main and dominant source for the history of Israel. Unfortunately he has too often accorded this preeminence to treatises produced by writers living some millenniums after the events of which they profess to give an account. For those who like "history" of this type Archdeacon Aglen's book will be just the thing.

Dr. Adolph Saphir, being himself "of the seed of Abraham," naturally as well as spiritually, had some special qualifications for writing "*A Commentary on the Epistle to the Hebrews*." And, as a matter of fact, his commentary in two volumes, comfortable to the hand by reason of their size, and to the eye because of their clear print, will be found enjoyable and helpful. It is characterized not only by competent scholarship, but by a tender fervor that is very grateful to the reader of modern commentaries.

The *New Century Bible* completes the books of the New Testament with its volume on *Revelation*, by Rev. C. Anderson Scott, M. A. (Camb.). The book opens with an Introduction extending over 74 pages. The notes reveal the fact that Mr. Scott has sought to bring to bear upon the interpretation whatever light may be gleaned from the latest discussions in the New Testament field. Like the other volumes of the series, this last, looked at as a product of the printer's skill, is wholly charming.

Faith and Life is a volume of sermons by Dr. George Tybout Purves, late of the Fifth Avenue Presbyterian Church, New York, and *The Threefold Fellowship and The Threefold Assurance*, a volume of three sermons by Dr. B. M. Palmer, late of the

Presbyterian Church, New Orleans. The intrinsic value of these volumes is sufficiently guaranteed by the names they respectively bear. Dr. Purves' sermons cover a far wider range of topics than those of the matchless New Orleans pulpit orator. We are bound to think also that they represent not a higher, but a more effective style of preaching. Their literary structure, to which alone reference is had, is simpler. They put the preacher's thought more easily within reach of the average hearer.

A number of other books, booklets, and treatises of one sort and another have come into our hands, for which our thanks are due. They will be found under the names of their respective publishers at the close of this issue. Among them, though scarcely books especially for Bible students, we may just mention Pierre Lote's delightfully and wonderfully told *Story of a Child*; and Dr. W. N. Sloan's valuable monograph on *Social Regeneration*. Nor can we close without expressing our appreciation of the service rendered students of the Bible by Dr. Muss-Arnolt in a carefully prepared *Theological and Semitic Literature for 1901*.

Current Biblical Thought.

The Hibbert Journal.

We should not neglect recording the appearance, last October, of the first number of *The Hibbert Journal*, a new quarterly "Review of Religion, Theology, and Philosophy." Issued "with the sanction and support of the Hibbert Trustees" and with the Hibbert funds behind it therefore, and under the editorship of L. P. JACKS, M. A., assisted by G. DAWES HICKS, M. A., Ph. D., it is, of course, a distinctively Unitarian Journal,—a fact not at all affected by the adjunction to the names of the editors of those of a dozen gentlemen of all sorts of ecclesiastical connection, but very much one sort of theological complexion, as an "Editorial Board." The announced policy of the Review is one of "open court" and "free discussion." "One possible exception," the editors add, however, "may be found: to dead forms of religious thought (if such exist), and to those which have lost the power to outgrow their own limitations, *The Hibbert Journal* does not profess a mission: its opportunities will be reserved for the thought that lives and moves." One wonders what manner of thing (even in the sphere of thought) a *dead* thing that still *exists* may be. But he wonders more who is to pass on the livingness or deadness of the various forms of thought, and on what criteria. Is the criterion of life to be stability and long endurance: or (as the language may suggest) changeability, rapid and ceaseless "movement." What seems plain is that *The Hib-*

bert Journal is to be edited in the interests of the unity of "liberalism:" and owes its existence to a conviction in the minds of the managers of the Hibbert Fund that the time has come when the essential oneness of the liberalizing thought, showing itself in the several Churches, should be emphasized and given a medium of expression. As the editors themselves state it: "We stand for three positive truths: that the Goal of thought is One; that thought, striving to reach the Goal, must forever move; that, in the conflict of opinion" [with the exclusion of all deemed, from its standpoint, *dead*], "the movement is furthered by which the many approach the One." We have no criticism to make upon those gentlemen, office-bearers in the Church of England and the several Presbyterian Churches of Britain, (the office-bearers in all which Churches have committed themselves to "forms of religious thought" "already fixed in human language,") who have given their names to this enterprising attempt to move onward to the One Goal of Thought, in which there shall be no difference discernible between the Jew and the Rationalist and the Unitarian—and themselves. But we should like to commend to them an anecdote told by ROBERT BROWNING. "A very old Unitarian minister," wrote he, "met a still older evangelical brother. The two fell to argument about the true faith to be held,—after words enough, 'Well,' said the Unitarian, as winding up the controversy, with an amiable

smile,—‘at least let us hope we are both engaged in the *pursuit* of Truth.’ ‘Pursuit, do you say?’ cried the other, ‘here am I with my years eighty and odd,—if I haven’t found Truth by this time, where is my chance, pray?’” Surely what the world is needing now is some body of religious teachers who are no longer seeking truth but have found—at least some of it.

Its First Number.

The first number of
The Hibbert Review;
as befits its wealth

and pretensions, makes certainly a splendid appearance. Its print is almost too large and its leading almost too wide. It looks like an *édition de luxe* of some precious classic. Its paper and press work are worthy of the type and leading. It fills 208 octavo pages and is covered with an emerald green back which strikes the eye most pleasantly. Besides a brief introductory editorial, it contains seven leading articles, and a dozen extended reviews of books, along with a critical account of the contents of sixteen recent theological and philosophical periodicals. The editorial work seems to be done with all the skill that marks its mechanical presentment. From the material point of view it is surely a goodly journal. Every one of its seven leading articles is eminently readable: and the book reviews are markedly detailed and searching. Here are the titles and authors of the articles: “The Basis of Christian Doctrine,” by Professor PERCY GARDNER, Litt. D.; “The Concept of the Infinite,” by Professor JOSIAH ROYCE, Ph. D., LL. D.; “Outstanding Controversy between Science and Faith,” by Sir OLIVER LODGE, D. Sc., F. R. S.; “Matthew Arnold,” by Rev. STOPFORD A. BROOKE, LL. D.; “Righteousness of God in St. Paul’s Theology,” by Principal JAMES DRUMMOND,

LL. D., Litt. D.; “Early Doctrinal Modifications of the Gospels,” by F. C. CONYBEARE, M. A.; “Catastrophes and the Moral Order,” by Prof. G. H. HOWISON, LL. D., Rev. R. A. ARMSTRONG, B. A., and Rev. R. F. HORTON, D. D. It is quite clear that here is a feast that the lover of “liberal theology” cannot afford to miss.

Dr. Drummond On “The Righteousness of God.”

THE BIBLE STUDENT is especially interested in only two of these articles. Dr.

DRUMMOND’S study of the term “The Righteousness of God in St. Paul’s Theology” is only the first part of a comprehensive essay for the positive portion of which we are to wait until the next number. In this instalment he devotes himself to demolishing what he calls the forensic interpretation of the phrase, and so prepares the way for the construction which he will propose for it in the next instalment,—a construction in which he hopes to retain “the ordinary sense” of the word righteousness, and still to satisfy the use which is made of the phrase by Paul. The present instalment is enough to manifest, however, that Dr. DRUMMOND is laboring under a misapprehension as to what the “forensic” interpretation of the justifying act of God implies, in the minds of its supporters, as to the meaning of “the righteousness of God;” and is therefore fighting very much a man of straw. We are not denying that those exist who treat the term very much as Dr. DRUMMOND apprehends it is treated by the “traditional” exposition: we confess it with shame and confusion of face—for it is a shame to Protestant expositors that so many of them have fallen away from the purity of the central Protestant doctrine of justification. Dr. DRUMMOND’S polemic may so far be

welcomed, therefore, as that it is directed against an untenable position which it may serve good ends to have shown to be untenable from the point of view he represents also. But surely he should not have mistaken the notion that "righteousness" means something less than "righteousness," for the Protestant position; and he might have been expected to seek a statement of the evangelical doctrine of justification from a recognized adherent of it in its purity. Let him be assured that no adherent of the pure Protestant doctrine of justification will allow that a sinner is accepted by God on any other ground than that of "righteousness" in its highest and truest sense,—than that of a perfect "righteousness." The idea that God attributes to a sinner a non-existent, non-real, non-actual righteousness, and on the ground of this merely putative righteousness accepts him as if he were righteous—if this is what Dr. DRUMMOND means by a "forensic righteousness"—is accepted by no true Protestant, who knows at all what the article of a standing Church is. The righteousness on the ground of which God accepts a sinner in the Protestant doctrine is an absolutely real, and absolutely perfect righteousness; and therefore though an imputed righteousness it is not a putative one. It is the righteousness of Christ, provided by God in and through Christ, and acquired by the sinner as his own by means of a faith that makes

him one with Christ.

Mr. Conybeare's Abuse of Textual Criticism. Mr. CONYBEARE's article is, we must frankly say, a most disagreeable one. Its whole tone and manner are in the highest degree offensive. Under color of discussing problems of textual criticism, he is really attacking the Biblical evidence of the Deity of our Lord; and he does this in an exceedingly unpleasant way. The matter he presents is of no value for the purpose for which he presents it. There is really no ground to suspect doctrinal modifications of the text of the Gospel in either Mat. i. 16, Mat. xxviii, 19, or Mat. xix. 17 as that text has been transmitted to us. And the principles of textual criticism to which he commits himself are bizarre in the extreme. When one has to begin his criticism of a text, transmitted to us through so many channels and in such evident purity as that of our Gospels, by throwing away the whole direct transmission and seeking to discern a "mare's nest" in this or that obscure corner of indirect transmission—he ought to be thrown at once out of court. Even this could, however, be easily borne with as an amiable weakness in a misguided man. But there is nothing amiable in Mr. CONYBEARE'S weakness. And why his weak inamiableities should be given a place in scientific journals it is hard to discern.

B. B. W.

Books and Pamphlets.

(Titles, Publishers and Prices of the books noticed in this issue.)

The Presbyterian Board of Publication and Sabbath School Work, Philadelphia, Pa.

FAITH AND LIFE: SERMONS. By GEORGE TYBOUT PURVES, D. D., LL. D. Late Pastor of the Fifth Avenue Presbyterian Church, New York. Sometime Professor in Princeton Theological Seminary. With an Introductory Note by BENJAMIN B. WARFIELD, D. D., LL. D., Professor in Princeton Theological Seminary. Pp. xxx., 377. Price \$1.25 net. 1902.

BIRTHRIGHT MEMBERSHIP OF BELIEVERS' INFANTS IN THE NEW TESTAMENT CHURCH: A Tract. A Monograph. By the Rev. FRANCIS A. HORTON, D. D. Paper. Pp. 32. Price 6 cents. 1902.

TWENTIETH CENTURY ADDRESSES: GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S. A. Academy of Music, Philadelphia, Pa., May 17, 1901. Price \$1.00 net. Pp. 275. 1902.

PRESBYTERIAN HOME MISSIONS: An Account of the Home Missions of the Presbyterian Church in the U. S. A. By SHERMAN H. DOYLE, D. D., Ph. D. Pp. xiv., 318. Price \$1.00 net. 1902.

THE DIVINE RELIGION OF HUMANITY. By CALVIN DILL WILSON. A Tract. Paper. Pp. 44. Price 20 cents net. 1902.

THEOLOGY AS A POPULAR SCIENCE. By THOMAS A. HOYT, D. D. A Tract. Paper. Pp. 22. Price 10 cents net. 1902.

THE POWER OF GOD'S WORD. By RALPH E. PRIME. A Tract. Paper. Pp. 13. Price 3 cents. 1902.

The Gospel Publishing House, New York.

THE EPISTLE TO THE HEBREWS: An Exposition. By ADOLPH SAPHIR. New American Edition. Vol. I. Pp. iv., 440. Vol. II. Pp. iv., 450. 1902.

The Westminster Press.

THE GIFT OF POWER: A Study of the Holy Spirit. By JOHN ELLERY TUTTLE, D. D. Paper. Pp. 59. Price 25 cents net. 1902.

THE COLLEGE MAN IN DOUBT. By NOLAN RICE BEST. Otterbein, 1902 Editorial Staff, The Interior. Paper. Pp. 78. Price 50 cents net. 1902.

THE COSMOS AND THE LOGOS: Being the Lectures for 1901-1902 on the L. P. Stone Foundation in the Princeton Theological Seminary; also Delivered in the Theological Seminary at Auburn, New York. By the Rev. HENRY COLIN MINTON, D. D., Stuart Professor of Theology in the San Francisco Theological Seminary. Author of "Christianity Supernatural." Pp. ix., 319. Price \$1.25 net. 1902.

OPPORTUNITIES: In the Path of the Great Physician. By VALERIA FULLERTON PENROSE. Pp. x., 277. Price \$1.00 net. 1902.

C. C. Birchard & Co., Boston.

THE STORY OF A CHILD: Translated From the French of Pierre Loti. By CAROLINE F. SMITH. Pp. xi., 304. 1901.

The Presbyterian Committee of Publication, Richmond, Va.

THE THREEFOLD FELLOWSHIP AND THE THREEFOLD ASSURANCE: An Essay in Two Parts. By B. M. PALMER, D. D., LL. D. Pastor of the First Presbyterian Church, New Orleans, La. Pp. 144. 1902.

BIBLE STUDIES ON CHRISTIAN BAPTISM. By Rev. JOHN R. HERNON, A. M. Pastor of the First Presbyterian Church, Johnson City, Tenn. Pp. 116. 1902.

Jennings & Pye, Cincinnati, Ohio.

SCIENCE AND CHRISTIANITY. By F. BETTEX. Translated from the German. Pp. 326. Price \$1.50. 1901.

D. C. Heath & Company, Boston.

A SHORT INTRODUCTION TO THE LITERATURE OF THE BIBLE. By RICHARD G. MOULTON, M. A. (Camb.), Ph. D. (Penna.). Author of "The Literary Study of the Bible," etc.; Editor of "The Modern Reader's Bible." Pp. vi., 374. 1901.

Fleming H. Revell Company, Chicago.

OUTLINE STUDIES IN ACTS, ROMANS, FIRST AND SECOND CORINTHIANS, GALATIANS AND EPHESIANS. By WILLIAM G. MOOREHEAD. Author

of "Studies in the Old Testament," etc. Pp. 247. Price \$1.20 net. 1902.

Henry Frowde, New York.

THE NEW CENTURY BIBLE: Revelation. Introduction, Authorized Version, Revised Version with Notes, Index and Map. Edited by C. ANDERSON SCOTT, M. A. (Camb.). Author of "Evangelical Religion, Bible Truth," "Ulfilas, Apostle of the Goths," etc. Pp. 308. 1901.

Edward Arnold, London.

LESSONS IN OLD TESTAMENT HISTORY. By A. S. AGLIN, M. A., D. D., Archdeacon of St. Andrews, formerly Assistant Master at Marlborough College. Pp. xii., 456. 1898.

The Open Court Publishing Company, Chicago, Ill.

BABEL AND BIBLE: A Lecture on the Significance of Assyriological Research for Religion. Delivered before the German Emperor. By Dr. FRIEDRICH DELITZSCH, Professor of Assyriology in the University of Berlin. Translated from the German by THOMAS J. McCORMICK. Profusely Illustrated. Pp. 66. 1902.

THE CREATION-STORY OF GENESIS I.: A Sumerian Theogony and Cosmogony. By Dr HUGO RADAU. Pp. 70. 1902.

BIBLICAL LOVE-DITTIES: A Critical Interpretation and Translation of the Song of Solomon. By PAUL HAUPT, Professor in the Johns Hopkins University, Baltimore. Paper. Pp. 10. Price 5 cents. 1902.

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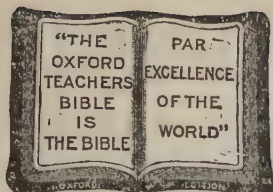
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NUMBER 2.

The Bible Student

Prove all things; hold fast that which is good.

Editors:

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CONTINUING

The Bible Student and Religious Outlook.

Vol. VII., New Series. FEBRUARY, 1903.

Number 2.

Improvement in Sabbath School. For some years there has been manifest a growing interest in the development of the Sabbath School, partly due doubtless somewhat to the general movement in the direction of Young People's societies and the special emphasis thus placed on this particular class as the subjects of the church's trust and the object of its prayers. Whatever movement brings the young people eminently before the thought of the church must speedily find some expression in its attitude towards the Sabbath School. When, therefore, the churches recognized the need of a special representative and leader of the Young People's Movement in their respective organizations, it was inevitable that such representative should in his office and work bear direct relation to the Sabbath School interests, indicated by some such title as "Secretary of Sabbath Schools and Young People's Societies."

The creation of such a department has given a great impulse to Sabbath School work and directed special attention to its needs and its opportunities. The representatives of this work came into instant and great request; invitations for the holding of conferences, conventions, associations or institutes came fast from every quarter and every such Secretary im-

mediately found opportunities opening the filling of which would require the time and the energies of a score of men. Such discussions would naturally furnish occasion and vehicle for the expression of views long maturing in the minds of those whose experience in the work would invest their opinions with great importance and impart great value to the suggestions emanating from them.

Not a New Idea.

The main service of the movement in this particular direction has been to call out and unify existing sentiment. There has not been wanting for years an appreciation of the need of improvement. Occasional and somewhat casual indications of such appreciation have been frequent; many have felt deeply and some have expressed forcibly this need years ago. Sabbath School conventions are of long standing, and it was a rare convention or association in which some member of humorous turn did not find or make occasion to display his wit in satire upon prevalent defects in the management or the instruction in vogue; some of the jokes currently told have long been veterans and years ago deserved discharge from service; of the authenticity of much illustrative anecdote used on such occasions most thoughtful peo-

ple would be always in doubt; but allowing for the well nigh irresistible temptation to exaggeration in such humorous performances there will remain no small margin of substantial truth as basis for claiming the need of improvement.

In addition to such periodic and often perfunctory criticism, there has been an increasing number of writers in religious periodicals of every class who are devoting their attention to the subject in earnest and elaborate discussion for the most part sensible and suggestive. Perhaps most significant and hopeful of all indications is the formal and official recognition of need by the appointment of able committees, by various churches in their highest representative bodies, to consult and recommend action looking to improvement in methods and facilities.

**Seriousness
Needed.** Without intending endorsement to extreme and extravagant statements, one may safely admit that in the whole department of Sabbath School work there is ample room for improvement, improvement in various directions.

And first of all—if one may say it without offense—there is need for *seriousness* in the matter, an appreciation of the fact that the Sabbath School is a *school*. We write the word “seriousness” with utmost deliberation though it may to some seem grossly out of place. If any reader will compare the average Sabbath School with the average day school for secular instruction, our use of the term will not appear extravagant. Consider, for example, the matter of attendance. How very irregular in the majority of instances it is! It is doubtful if the average attendance in most schools is much above fifty *per cent.* of the enrolment. A slightly inclement day will reduce the num-

ber of a Sabbath School to its lowest terms. In the case of a secular school the idea of remaining at home because of a shower of rain is not entertained for a moment; wraps, rubbers and umbrellas are hunted up and the pupils sally forth regardless of the weather.

Not only are the pupils very irregular in this matter but even the teachers cannot be counted on. Some of them are less faithful than the members of their classes. It is no uncommon experience for a Sabbath School superintendent to learn upon the opening of his school that he has four or five classes teacher-less and this, too, without any previous intimation of inability on the part of teachers to attend. Sometimes a teacher will attend about two Sabbaths out of three: just often enough to harass and embarrass the superintendent, such a teacher usually being very sensitive and likely to take great offense at any suggestion of amendment.

Note, again, the difficulty besetting the effort to hold regular teachers’ meetings. Such meetings are essential to the best results in any school; but how rare is a regularly held and well attended teachers’ meeting. It is not at all uncommon to see a considerable minority of teachers leave when a superintendent requests all teachers to remain for conference after the school is dismissed, and oftentimes many who remain are restless and impatient to be gone.

All of this is utterly commonplace; but in the utter commonplaceness of it lies the justification of our statement that the first need in Sabbath School improvement is seriousness. Were one to ask how long such a condition of affairs would be tolerated in a city school, the response would be a smile. Suppose the superintendent of city schools in New York, Philadelphia, Richmond or Charleston were to find

a teacher absent from duty very frequently, to have one fail for any reason to attend and give no warning of absence; suppose several of these teachers should be regularly absent from the teachers' meeting; suppose he should call a meeting of teachers in his office immediately after school hours on a certain day and about twenty-five *per cent.* should fail to appear!

But such suppositions are supremely absurd. Yes; and when our readers give formal explanation of the reason why such hypothetical cases are not equally absurd in Sabbath School work they will appreciate exactly what we mean when we deliberately say that the prime requisite for improvement in this vital department of church work is simple seriousness.

Do We "Mean Business"?

A person confronted with the contrast presented in the foregoing suppositions would be very likely to remark, by way of extenuation, in reference to teaching in a secular school.

"Oh! but that is business."

In this rejoinder lies the great difference and the fundamental defect in Sabbath School work. Exactly here is the prime need, hence a few paragraphs back we underlined the word "school." In the secular sphere the school is serious business; teachers are expected to *teach*, are selected for their qualifications and are retained in position only so long as they are both regular and attentive, faithful and efficient. Pupils are sent to school to learn and if they do not learn, parents are dissatisfied and are not slow to make such dissatisfaction known. They see to it that their children are amply supplied with all school requisites and they look to it that lessons are regularly prepared.

How many parents exercise the same oversight and care of their chil-

dren in the department of Sabbath School instruction? It would be an interesting experiment in the average Sabbath School to take a census of the pupils who had prepared the lesson in advance of the opening of school. It is no uncommon experience to find many pupils who have lost their lesson papers and come to the school without even knowing what the lesson is. This can never be the case where parents take even a slight interest in the child's instruction in the school. This apathy on the part of fathers and mothers lies at the very bottom of defective Sabbath School work. There can never be any decided and lasting improvement until parents overcome the paralysis of this indifference which is sufficient to neutralize the efforts of even the most faithful Sabbath School teacher; on the other hand, so soon as parents shall evince the same interest and exercise the same care they show with reference to the secular schooling of their children then immediately will a revolution begin. This is far more fundamental than methods, machinery, facilities, &c.; with this even a poor system will be efficient, without it the very best will be fruitless.

Method and Management.

At the same time let us not depreciate the need of improvement in method, management and courses of study. When once the work is recognized as "business," matters of detail will speedily adjust themselves to the seriousness of this new conception. First of all the church, in its organized character, through its appropriate channels in each instance, will assume *actual* control of the school; will carefully select, formally appoint, and officially commission every officer and teacher in the school. The governing body in each congregation will make public, for-

mal announcement of the persons so selected, appointed and commissioned for this work, giving the appointment dignity and emphasis and placing a personal responsibility upon every one thus designated. This governing body will appoint not the regular teachers only but substitutes also, a list of those deemed eligible to supply temporary vacancies; this will prove much wiser than a habit of leaving it to every teacher to furnish a substitute in case of unavoidable absence, a habit fraught with far-reaching evil. In this more excellent way the absentee teacher's responsibility ends with giving the superintendent notice of the coming absence and he supplies the vacancy out of the substitute list furnished him by the governing body of the church.

Of course such actual control will keep the church in constant practical touch with the school and in doing this will at the same time make service in the Sabbath School an honor conferred by the church, a trust formally and officially devolved upon every worker in the school and in so doing will put Sabbath School teachers in an entirely different category and throw a new light on their relation to the work and to the church directing it.

As it now is, sometimes a superintendent invites a teacher, sometimes a class of children goes out and selects its own teacher, sometimes an irregular teacher picks up as a substitute the most convenient person to get, and leaves such substitute accidentally fixed in the school. In all this haphazard process there is little definite selection, there is no honor involved, there is small responsibility felt. Is it any wonder that the service is inefficient?

New Courses Of Study.

It is fast becoming evident that there must soon be a

change in the course of study provided for Sabbath School instruction.

From the beginning there have been many who have disapproved the course offered by the International Committee. This feeling of disapproval has within the last few years been greatly widened. It seems now definitely certain that this system has seen its best days, will soon have outlived its influence for good. Its disadvantages are somewhat too obvious for detail here; but whether justly or unjustly the system is doomed. Our immediate concern is to see that in the near future when it is supplanted, it shall be replaced by something that shall be positively superior, and shall commend itself to those who honor God's Word. The next decade will see some system of graded courses installed in general use among Sabbath Schools. It is high time, therefore, that conservative, reverent scholars be engaged in the business of supplying this imminent need. The timeliness of such action is emphasized by the recent movement in Chicago University towards the preparation of courses for Sabbath School study. Readers of *THE BIBLE STUDENT* will not need that we give reasons why we would deplore such leadership in this department of church work. It will be an ill-omened day for the church when Chicago University becomes the leader in Sabbath School instruction. This danger we feel to be real and we fear not remote. An ounce of prevention is worth a pound of cure.

S. M. S.

* * *

The Temple Bible.

Like other masterpieces of English literature, the Bible may now be had in dainty volumes, bound in green leather limp, gilt-edged, with title-page printed in red and black and a running index in red

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Best Forms Of the Bible.

It is right for the best of books to be published in the best of forms. One form is not the best; but there is a best form for each particular purpose and need. Form, moreover, is not outward only. It concerns the contents: and in the English language, the best form of the contents of God's word is unquestionably found in the American revision; but again even that is not the best for every use. Yet the reception given to this version and the report concerning the steady demand for it indicate clearly that before many years have elapsed it will be the Bible of the American people. The Temple Bible contains the old version.

Genesis in the Light of Archæology.

The introduction to the book of Genesis in this latest edition of the English Bible, and the notes at the end of the volume, are from the facile pen of Professor SAYCE. Naturally the book is viewed by this eminent English Assyriologist largely from the standpoint of archæology, and a welcome opportunity is afforded the student of the Bible to learn briefly how the Hebrew narrative appears in the light of modern discoveries in the domain of ancient history. The picture of the period which shapes itself from the ancient literature of Babylonia and Egypt is the Biblical picture. From the records that date from that remote age it is known that "the civilization of Western Asia . . . centered around the alluvial plain formed by the Tigris and Euphrates" (viii.). "It was into this world of literature and

commerce, of settled law and historical sense, that Abraham the Hebrew was born" (ix.). "Babylonia, in the age of Abraham, was . . . connected by the closest ties with the land of Canaan; the influence of Babylonian culture extended from the banks of the Euphrates to the shores of the Mediterranean, and the supremacy of the Babylonian sovereign was acknowledged—at all events at times—by the Canaanitish States" (x.). "The Babylonians called Canaan 'the land of the Amorites.' Before the age of Abraham, however, the Canaanites had already settled in the 'lowlands' of the country" (151). "The story of the Hebrew captive [Joseph,] . . . is instinct with Egyptian feeling and true to Egyptian life. As our knowledge of ancient Egypt has grown, so too the conviction has deepened that the writer of the narrative was accurately and minutely acquainted with Egypt and its people" (xxi.).

In a word the background of the Biblical picture is historically accurate. And it is not Professor SAYCE alone who affirms this. It is the declaration of all scholars; it is the accepted result of archæological research. The picture which the book of Genesis gives of that remote age is correct.

Amid these scenes the patriarchs lived. Through the simple story of their lives as told in the book of Genesis, and by reason of the outcome of their careers, these men have become the persons of ancient history who are among the most widely known to modern readers. Not so to the ancients. Noah, indeed, was well known to the Babylonians, and they handed down his history by word of mouth and in written tale through a hundred generations. But Abraham, Isaac, and Jacob have not been found mentioned in the annals of their time, and perhaps never will be; for they were not men of distinction in the

world, and they passed the greater part of their lives quietly as herdsmen in the mountains of Canaan and in the wilderness to the south, aloof from the busy crowd. Joseph was for a time in the public eye; but even he was only one among a multitude of mighty princes, and he left no tomb in Egypt to perpetuate his name. There is, however, ground for Professor SAYCE's belief that "the history of Joseph has, in fact, passed into folk lore" (xxii.); for the Tale of Two Brothers, which relates an occurrence like the temptation of Joseph, appears in the literature of Egypt several centuries after Joseph's day.

The Sources Of Genesis.

"The book of Genesis is . . . as it were, built out of older materials. And the materials are, for the most part, written documents preserved in the libraries which, as we now know, abounded in the ancient Oriental world." "Some of the documents embodied in it . . . may have been inserted at a later date than the Mosaic age, but the larger part of them belong to a far earlier epoch, and have been skilfully worked into a continuous narrative which bears the impress of a single mind and a single plan" (xxii.). Undoubtedly, as Professor SAYCE contends, the author of Genesis had written documents at his disposal and obtained much of the materials for his history from literary sources. Evidence of this is ample. Professor SAYCE, however, appears commonly to overlook an important source of historical information. "The ancient documents," he says, "which form the background of the earlier chapters of Genesis must have been read and consulted before Kirjath-sepher or 'Book City' was sacked" (xxi.). Why does Professor SAYCE say "must?" The knowledge of Babylonian letters was not confined to Kirjath-sepher in Canaan.

The literature of Babylonia was studied in Egypt. And, moreover, men's minds in those days, as well as libraries, were safe treasure houses of historical lore. "The story of the campaign against the Cities of the Plain was preserved," Professor SAYCE tells us, "in one of those Canaanitish libraries, whose existence has been revealed to us by the tablets of Tel el-Amarna. At all events the latter part of the chapter [in the recital concerning Melchizedek] may have been derived from the archive-chamber of Jerusalem" (xviii.). "Egyptian words and expressions occur in [the story of Joseph], suggesting that it has been derived from one of those hieratic papyri which were so popular in the age of the Nineteenth Dynasty" (xxi.). All this may be quite true. But why forget Hebrew tradition? The Hebrews were actors in these events, and the story as told at the camp fire and handed down from father to son was source enough for the historian. The writer of Genesis had a rich fund of trustworthy oral tradition to draw upon as well as written documents.

The Introduction As a Whole.

The introduction and notes to the Temple edition of Genesis are important. Their contents are, indeed, not new; for their substance has already appeared in other publications by the learned author. Opinions, also, are advanced, which are not generally shared by critical scholars; and exception must be taken to occasional statements. But the introduction repays repeated perusal. It is worth reading and re-reading, until the scope and bearing of its statements have dawned upon the mind and the facts have become part of the mental equipment of the student of the Scriptures.

J. D. D.

THE PHILOSOPHY OF HISTORY IN THE PHILOSOPHY OF RELIGION.

PROFESSOR A. C. ZENOS, D. D., CHICAGO, ILL.

To Thucydides is given the credit of being the first writer of history who in the exercise of his function attempted more than a bare enumeration of facts in chronological order. But Thucydides did even more than this; he carried his theory of the universe into history and interpreted the facts in the light of his theory; he imputed his view to his ideal characters. When Pericles, for instance, according to this historian, delivers an oration commemorative of those who had fallen in the defense of Athens during the first year of the Peloponnesian war, he makes no allusion to the immortality of the soul. Was this because there existed among the Greeks of his day no belief in a future existence? Socrates did not teach immortality as a new doctrine, though he threw the whole weight of his intellect and moral nature into the propagation of the belief. It must have been more or less current in the days of Pericles. The poets had taught it and popular superstition had entwined itself about it. Was Pericles a disbeliever in the doctrine. It is quite possible. But in a panegyric of the achievements of heroic men, and with a view to comforting their surviving friends and relatives, he should have expressed at least a rhetorical hope of the reward beyond the grave of such noble services as they had rendered to their country. The empty honor of glorifying them when they could neither appreciate nor profit by the procedure must occasion disappointment. It is not probable that Pericles himself was so studiously careful to exclude every allusion possible to the immortality of the soul from a funeral oration. The true explanation of this exclusion is to be found in the fact that the historian who reports him belonged to a school of philosophy that had rejected the belief, a school that had cut loose from the high religious moorings to which such poets as Aeschylus and Sophocles had for the time bound popular thought, a school to which these poets were dreamers rather than trustworthy teachers. This school had risen under the influence of Anaxagoras and enlisted many powerful intellects: Euripides and Thucydides among

them. Belonging to this school, the historian simply carried his theory into his work and ascribed to Pericles sentiments as nearly as possible the same as he had been informed Pericles had expressed, but without the unphilosophical allusion to a future life that might have been expected on the occasion. The historian may have well reasoned that such an unphilosophical reference was not in keeping with the greatness of the statesman's mind.

If this be a correct reading of the process by which immortality is left out of sight in the funeral oration, we have with the very first emergence of philosophical history an illustration of its tendency to color historical portraiture, a tendency that has never ceased to make itself manifest. It is certainly no valid reason why the philosophical presentation of history should not be attempted that such a tendency accompanies it. Every good thing is obtained at some cost; and the cost of a true philosophical history is the risk of reading the facts of the past in the light of some pet theory—constructed not as a result of the study of the facts, but from elements furnished by the historian's own subjectivity. Nevertheless, when we realize that such a risk exists, we must also realize the necessity of care to minimize the risk referred to.

The history of religion more than any other sphere requires a scientific philosophy as a basis for trustworthy results. For the facts of the religious sphere are from their very nature liable to misunderstanding and misconstruction. The subjective element is apt to be very strong here. Facts can be rearranged and presented in different schemes of evolution. What is first may as well be put last, and what stands in the middle may by mere change of principle of construction be placed at either end. A true philosophy of history is a *sine qua non* for a true history of religion.

And it is at this point that some current views of the history of Biblical religion come short. This history is looked at as more or less the field of the operation of evolutionary forces. And the danger of the historian is that of allowing his special theory of evolution to dominate his arrangement and explanation of the facts. How insidiously and yet effectively this takes place will be seen when we consider the current theory with reference to the

development of the Israelitish religion. This theory is ostensibly resting upon three pillars, viz: (1) The literary phenomena exhibited in the documentary sources; (2) The historical situation alleged to be found in them; and (3) the demands of the philosophy of history. A structure resting upon three so sound and strong pillars must certainly be stable and firm. But as a matter of fact, these pillars are not parallel nor equal in strength, and if the weight of the building rest too heavily upon the weakest of them, it is liable to collapse. Normally, in a historical investigation the documents should be taken and first criticized, purged and rearranged upon the basis of their literary aspects; then they should be used as sources for the history contained in them; and, lastly, the philosophy of history should be called in to corroborate or correct the results attained in such minor details as may be found affected by it. What has actually happened, however, has been that the most recent historians of Israel have followed a course the very opposite of this. They have approached the documents with a philosophy of history and measuring the contents of the documents by it as a standard they have declared these contents to have been confused and distorted, and therefore, in need of rearrangement. With this result, they have examined the possible meanings of the literary facts and the historical data. As a consequence the literary and historical elements in the documents have been read in the light of the philosophy rather than the reverse.

Take an illustration: the Mosaic ritual is too elaborate to stand at the beginning of Israelitish history. The law of development would lead us to expect a crude and elementary religion at the time of Moses and a more complicated and elaborate one later. But according to the documents we find a clear cut and detailed system to begin with, and a cruder later on, and still later the primitive elaborate one restored. All this contradicts the *prima facie* flow of history. The documents must be in error. And if they are, some other order and arrangement in them must be sought for as the original and true one. Thus the literary reconstruction is necessitated by the historical reconstruction which, again, is induced by the historian's philosophy. Now all this would hardly be recognized and confessed as the mode of procedure that has been strictly followed. As a matter of fact, it has

not been strictly followed. And yet in general and unconsciously it has been the true path of Biblical criticism during the last hundred years. For it is only upon the assumption that such a path has been followed that some of the most remarkable changes of face on the part of criticism can be accounted for.

The first phase of criticism was concerned only with the elimination of the supernatural from the Scriptures. It was dominated by a philosophy of history that had no place for miracles. Baur the founder of the Tübingen school freely acknowledged this to be his standpoint. Answering the charge that he placed Christianity in a historical connection where the supernatural would be eliminated from it, he says: "This is certainly the tendency of the historical method of treatment, and in the nature of the case it can have no other. Its task is to investigate whatever happens under the relation of cause and effect, but the miracle in its absolute sense dissolves this natural connection; it sets a point at which it is impossible, not for want of satisfactory information, but altogether and absolutely impossible, to regard the one thing as the natural consequence of the other. But how were such a point demonstrable? Only by means of history. Yet from the historical point of view it were a mere begging of the question to assume events to have happened in a way contrary to all analogy of history. We should no longer be dealing with an historical question, as that concerning the origin of Christianity incontestably is, but with the purely dogmatic one of the conception of a miracle, whether contrary to historical analogy it is an absolute requirement to regard particular facts as miracles in the absolute sense."

It has been said by Baur's followers that the denial of miracle is not here made absolutely as a philosophical postulate; but only from the historic standpoint. But this distinction vanishes as soon as we discover what Baur means by history. History is the tracing of the events of human existence and experience in their chronological and genetic relations. To investigate historically is to find the relation, causal and temporal, of events. The moment any event cannot be referred to a specific and adequate cause, in harmony with the known order of nature, history must halt, it must refuse to take account of it, it must decline to record it as an actual occurrence.

But this is not all of Baur's philosophy of history. It also has a constructive or positive principle, the idea, namely, that events move according to a uniform law of thesis, antithesis and synthesis (action, reaction and compromise). On the basis of this idea, Baur sought the starting point of Christianity in the thetic principle of Paul that the Gentiles as such had a right to follow Jesus and enter his church. The reaction from Paul's position was Judaistic Christianity; and the conflict between Paulinism and Judaism left along the track the books of the New Testament. Every one of these books could be traced to one or the other of the contending parties, or to the middle party which at the end triumphed over and absorbed the other two. Hence, the records of the New Testament age are classified in three groups, those which embody the views of Paul, those which express the views of the Judaists, and those which give vent to the mediating or conciliatory sentiment. This, according to Baur, and the group of learned men who followed him, was the key to the situation. But a consistent application of the principle of thesis, antithesis and synthesis, as embodying the essence of the philosophy of history, was soon found to be impossible. The facts as brought forth into clear perspective by the evidence would simply not square up with the theory. The Tübingen scholars withdrew from the positions occupied by their earliest leaders one by one, until it became customary to say (whether with good reason or not it matters very little), "There is no longer a Tübingen school."

When the storm center moved from the New Testament into the Old, the questions of the structure and origin of the Old Testament books had already been discussed as their literary and historical aspects for a century more or less. The principle which Baur applied to the New Testament was attempted in the Old by Vatke. But his utterances made no such epoch in his special field as Baur's did in his. The philosophy of history which was to prove a captivating clew to the situation was not yet ready. A new principle of development in a more scientific way was fast gaining ground. It was seized and applied by Graf in 1866, adopted by Kuenen, and still more relentlessly carried through the Old Testament history by Wellhausen. The result is the new school of Old Testament criticism now obtaining all but universal acceptance

in Europe and America. The pivotal principle in this new system is that religion begins with an undefined henotheism, grows into polytheism, passes into monolatry, or the worship of one God without the negation or the rejection of all other gods, becomes national monotheism of the ethical type, and then of the ceremonial. But when religion has reached this stage, it is ready to give way to a final phase in development, that is to say, ready to disappear as a mere national religion by blending with or absorbing foreign elements and making claims to international or even universal acceptance. Thus arises the universal religion. This is the history of the religion of Israel. The documents, so far as they record a different story from this, have been tampered with. They must be rearranged. In the rearrangement, all the literary and historical facts that can be interpreted consistently with this view are pressed for their utmost meaning, all others are explained away.

It is not our thought to denounce all criticism as following this manifestly misleading path. Neither do we mean to say that the current theory is always held with the same preponderance of emphasis on the philosophic side of it. Indeed, by very many, it is held as a simple and satisfactory solution of the purely literary aspects of the Old Testament. But there is no doubt that the leaders above referred to worked it out with the philosophical bias just explained, and it is quite proper that it should be tested from the point of view of those who gave it shape and impulse.

It is well to remark with reference to this view that it allows no room for towering personalities in history. If history is to be reconstructed on a scheme of development ascending gradually from a low to a high stage of ideas and practices, all persons who stand early in the course of this evolution and seem to be above it, all persons who are in advance of their generation, who throw their ideas into their generation as a leaven to leaven the lump, or hold them up as ideals to spur on and stimulate, to accelerate the rapidity of evolution must be explained away as myths, or reduced to a small compass. They cannot be understood on the basis of a regularly unfolding evolutionary process. C. G. Montifiore stands aghast at the Apostle Paul and with frankness expresses his amazement. "The Epistles of Paul," says he, "fill a new comer with immense astonishment. They are so unique;

they are so wholly unlike anything else he ever read. When I read the Synoptical Gospels, I do not feel this utter unlikeness. . . . But Paul—even if, as Pfleiderer so ably argues, he is a mixture of Greek and Hebrew—still, why should any such mixture produce *him?*” (*Jewish Quarterly Review*, April, 1894). Why indeed? Because Paul is one of the great moulding personalities of history. He is entirely beyond the range of calculation. No *apriori* theory of what would or should evolve under given conditions could foreshadow him. The same is true of Moses, of Charlemagne, of Luther, of Augustine.

Still further, the view leaves out of account the occurrence in the life of an institution, a movement, a nation, a religion of periods of rapid growth alternately with periods of stagnation; periods of ideals followed by periods of retrogression. Some historians have indeed gone to the opposite extreme of seeking for the true principle of progress in movements that go back to an ancient order of things from which there has been departure. Luther goes back to the New Testament; the apostles go back to Moses properly understood; Moses goes back to Abraham; Abraham goes back to Noah; Noah to Adam, and all that appears later is contained at the very outset. But while this may be an extreme position, the position that each successive stage in evolution must be an advance on the preceding is also extreme and erroneous. Progress is made in cycles. It is more rapid at times than at others. It consists in lifting up ideals in one age which may not be realized in the succeeding, but fall into disuse for ages to come. Such ideals characterize every epoch of so-called reformation either in church or state. Such ideals were set up at the French Revolution, but the French nation has not to this day reached in actuality the standards set up at that time. Such ideals were set up at the Reformation, and it took two centuries and a half before they were appreciated. Such ideals were set up by Jesus Christ and his disciples, and the history of the Church for the ages that have intervened shows how far short the world has come of realizing them. Nor were these retrogressions unknown in the most ancient times. Sayce informs us that the further back we go in the history of Egypt the higher the state of civilization we meet. There was no doubt a time when this civilization was at its highest and a still older time when it

reached that height from previous barbarism, not gradually in long and painful ages, but at times at least, rapidly in gigantic strides. There was a time when geologists measured the time during which the crust of the earth has been forming by the rate at which it is now being formed; but it is now known that there have been periods when movements were incredibly more rapid. The same must be the case in history. Why should not the religion of Israel develop rapidly in the course of two generations, even though afterwards for centuries it should fall far short of the ideals attained then and struggle up to them? A philosophy of history that ignores this must necessarily lead to unsafe results and a history of religion that is controlled by such a philosophy needs reconstruction.

PAUL'S PRAISE OF LOVE.

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Pre-eminent among all the beautiful passages of the New Testament is this paean of Paul to Love, "the energizing, impelling, transforming, enabling force of the Christian life." The chapter is introduced in the logical way characteristic of the great Apostle, and especially illustrated in this Epistle to the Corinthians, in which he had to deal with nine subjects, and succeeds in binding them together in a connected chain of argument.

He has been discussing the interesting theme of *spiritual gifts* of which he has enumerated nine, two of which, in particular, have been the subject of rivalry in the Church at Corinth, *speaking with tongues* and *prophesying*. The principles he has laid down are plain and of permanent value: all gifts are of the one Spirit; every gift is for the service of the whole body, in which each member suffers or rejoices with every other; there should be no schism in the body (ch. xii.) And having thus established a true standard for judging the value and purpose of the operations of the Holy Spirit, he concludes by urging that together with contentment in the possession of that particular office or power which has been allotted to each, there should be an earnest desire for the greater gifts, namely, those which yield the larger blessings to the fellow-

members. Here the paragraph really ends; leaving us to understand that the Christians at Corinth had permitted the endowments of the Spirit to divide, instead of uniting them; and also that they had set the gift of speaking with tongues above all the others, because, apparently of its evidently miraculous nature.

With the closing words of ch. xii. 31, begins the course of thought which fills ch. xiii. "And a still more excellent way show I unto you." That way is the Way of Love. And in the thirteenth chapter, Paul exhibits, 1. The Necessity of this Way, vss. 1-3; the Characteristics of this Way, vss. 4-7; and the Permanence of this Way, vss. 8-13.

1. THE NECESSITY OF THE WAY OF LOVE. This is found in the fact here so forcibly, and poetically set forth, that love is the indispensable element in all and every virtue, the virtue-giving virtue. The Corinthians thought speaking with tongues the highest mark of a Christian, but Paul says that the possession of this gift, even in the most eminent degree, without love, gives no other power than that of making a senseless noise! Prophecy and the discerning of mysteries, came next in the scale of the Corinthian judgment of values, and of these Paul says, that a man may be great as a preacher, or even as an organ of inspired revelation, and equally great as a theologian, understanding the whole of the Gospel "mystery," and yet, in the absence of love, be nothing! Lacking love, the possession of miracle-working faith, (saving faith, which can never be without love, is not here spoken of,) does not change the verdict, he is nothing! The doling out, with careful personal attention, of all one's goods for food, the sacrifice not only of property, but of life itself, even in martyr fires, brings no gain, if love is not the impelling motive. All things, however good they seem, have no goodness unless their root is love. Here is no light estimation of the three great forms of Christian activity, "supernatural manifestation, spiritual influence, and material aid" involving utmost sacrifice of self, but only the strong emphasis upon the supremacy of love as the indispensable spring of every action that is of worth in the sight of God, and in the light of the Gospel.

It is of interest to note that the word *ἀγάπη*, unknown to classical writers, brings into the New Testament a new conception of love. "Self-denying and compassionate devotion." The Greek

φιλανθρωπία was a different thing and was fully satisfied by the giving to a man of the rights to which he was entitled. This was not love but law.

Some high authorities would read, *καυχῆσθαι* for *καυθήσθαι*, in vs. 3, making the sense, "though I give my body that I may boast" instead of "to be burned." The latest critical text, however, that of Nestle, reads *καυθήσθαι*. Abundant illustration of possible suggestion to the mind of the Apostle of this thought is to be found in Vincent's "Word Studies."

2. THE CHARACTERISTICS OF THE WAY OF LOVE. The three following verses describe the behavior of love. Already rising, with the exaltation of his thought to the solemn rhythm of Hebraic poetry in vss. 1-3, in this second strophe Paul permits the rhythm to dominate the structure completely. There are "seven couplets, arranged as *one*, (affirm.), *four* (neg.), and two (aff.) verse-lines, with the subject (*ἡ ἀγάπη*) repeated at the head of the second line. The longer verse, (vs. 5c, 6), which closes the middle movement, becomes a triplet, with the antithetical repetition of the second clause." Thus,

"Love suffers long, shows kindness.

Love envies not, makes no self-display;

Is not puffed up, behaves not unseemly;

Seeks not her advantage, is not embittered;

Imputes not evil, rejoices not at wrong,

but shares in the joy of the truth.

All things she tolerates, all things she believes;

All things she hopes for, all things she endures."

(Translation in Exp. Greek Test.)

Each of these clauses offers interesting opportunities for detailed word-study, for which space is not sufficient in this sketch. We may call attention to some helpful classifications. "The absence of *pride* is the burden of the two former of the negative couplets: the absence of *greed* of the two latter." Bengel points out that the clauses "is not provoked, hopeth all things, endureth all things" refer to the future; "taketh no account of evil, beareth all things, believeth all things," to the past; "rejoiceth not in unrighteousness, but rejoiceth with the truth," to the present. Love is the root of true courtesy, it "infuses such delicate regard for others, that this protects from all" unseemliness of behavior.

(Jacobs, Luth. Com. in loc.) The same author takes the position that "easily" of the A. V. gives a more accurate rendering of the "*παροξύνεται*" than its omission in R. V. since it suggests the force of the present tense, as expressing a habit or condition of mind.

Love cannot be hid. Neither can the lack of it. Is a man slow to anger, kind and helpful, free from envy, from vanity, from boasting, courteous, not eager to claim his own rights and advantages, sweet-tempered, keeping no account-book in which to enter every wrong done to him, grieved at the sin he sees, glad at every evidence of truth's prevailing, bearing all things, not losing confidence in man despite his disappointments in men, "putting the most charitable construction on all his neighbor's actions," hoping all things, "remaining under the burden until deliverance comes"—then you know that man for one in whom Love dwells. And in his opposite, despite all gifts and charities and convictions, you know, and cannot be deceived, one who lacking love, lacks all.

III. THE PERMANENCE OF THE WAY OF LOVE. "Love that bears, also outwears everything." Love never ceases. It is never out of date, even in Heaven, where prophesyings and knowledge will be done away, the partial lost in the perfect. Of tongues, the other typical Christian activity of that day, it is simply said, they will "stop." Their purpose was long ago accomplished. They ceased. The *τέλειος*, "full-grown, mature," is contrasted with the *νήπιος*, "immature, childish" here, as also in Eph. iv. 13, 14. The growth from the child to the man is illustrated here in the three particulars,—speech, disposition and aim, mental activity. At the coming of the Lord this complete development will be attained (I. Cor. xv. 47, ff. cf. I. Thes. i. 10, and i. 7, above.)

"But now abideth faith, hope, love, these three." The "now" is not temporal, not inferential. The fulfilment of faith and of hope will only reveal new horizons beyond which lie yet more to be believed and to be expected. These, with love, are of the eternal. But the greatest of these is love. Because it is of the very essence of God, (I. Cor. viii. 3; I. Jno. 8, 16) and because, "in Love is the fruition of Faith's efforts (Gal. v. 6) and Hope's anticipations." "In eternal life the realization of God's love toward us, and of our love towards God will constitute the highest stage of

our blessedness." (Melanchthon.)

So, in the closing words, as in the first ones of the paean, Love stands indispensable, imperishable, supreme, the goal of all, as the root of all; coming, out of the heart of God, into the soul that lives by faith, and bringing that soul, after all vicissitudes, back into the presence of him who is Love!

PAUL IN ATHENS.

PROF. J. M. MECKLIN, PH. D., WASHINGTON, PA.

About midsummer, the tenth year of Claudius' reign and the fifty-first of our era, Paul saw Athens. He came by sea, as most travellers do, and he came by accident, as most travellers do not. The brethren of Berea, who sent him forth "to go as far as to the sea," thought only of rescuing him from the Jews, but to take ship on the coast of Greece, in ancient as in modern times, must eventually land one in Athens, and so it did Paul.

Luke says not a word about the trip. It must have taken the best part of a week, for the Greek steamers require forty hours and often longer. So when his ship swung round the southernmost point of Attica and rocky Sunium with its white-pillared temple to Athene was behind him, no doubt Paul, like the modern traveller, drew a sigh of relief. Athens was still thirty miles away, but his ship had entered the Saronic gulf and he felt that he was now on the home-stretch. As his vessel crept up the ragged coast-line he saw ahead the long, bald crest of the Hymettus, stooping to the sea. Beyond that mass of gray-blue limestone lay the city. To the left grew more and more distinct the lofty mountains of Aegina and farther towards the sun-set, the peaks of the Peloponnesus showed faintly in the purple distance. Almost dead ahead was the low, straggling island of Salamis and as the distance lessened, a few white houses appeared with the bay before them, that marked the scene of the great sea-fight. Off the little promontory of Zoster, Paul caught his first glimpse of Athens. To-day, the ruined Parthenon is first dimly seen in a wreath of purple haze—Athens' "violet-crown" of which Pindar sang. When Paul saw it, not a pillar was gone nor a frieze mutilated and beside it gleamed the crested helmet of Pheidias' bronze

statue of Athena Promachos.

It is one of the unforgettable moments for the traveller—this first glimpse of Athens and we may well wish that Luke had left us some record of Paul's thoughts on that occasion. Did Paul feel the charm of that civilization of which the Parthenon was a type? I think that he did and this I say in the face of the fact that he was "a Hebrew of the Hebrews" and a Pharisee. It was impossible for a man with Paul's endowments to have mastered the Greek language as he had done, without having absorbed a fund of Greek ideas and something of the Greek love of the beautiful. He learned Greek not as a missionary learns Chinese—that he may barely make himself understood and no more. He had mastered the language and in so doing had made its genius his own. Tarsus, his native city, had been called "the Athens of Asia Minor" for it was more thoroughly Greek, perhaps, than any other city of the empire outside of Greece, not excepting Alexandria. The Greek culture which flourished in Alexandria more in court circles than among the common people, had been thoroughly assimilated in Tarsus. Her men of note in literature and in the arts were her own sons, as Strabo says, and not men of foreign extraction as was so often the case at Rome and Athens.

Paul had been reared in this atmosphere and the keen insight into Athenian life evinced throughout his speech before the Areopagus shows that he was not without sympathy with the best thought and feeling of the race. He had not come to Athens as an iconoclast to shatter her treasures of beauty, nor to decry her literary and artistic heritage, for in him the monotheistic zeal of the Hebrew and the Master's love for men were mingled with the fire of a Greek soul.

After landing in the Piræus, Paul dismissed his conductors with a message to Silas and Timothy and turned his steps towards Athens. We do not know by what gate Paul entered the city. Conybeare and Howson state somewhat naïvely, "We will assume that St. Paul entered the city by the gate which led from the Piræus, that this gate was identical with that by which Pausanias entered, and that its position was in the hollow between the outer slopes of the Pnyx and the Museum" (Vol. I., p. 352). The first assumption is indefinite as there were no less than *five* gates that might lead "from the Piræus." The last is altogether improbable

as the road over the saddle between the Museum and the Pnyx was hilly and rough and at this time probably the least travelled of all. The second inference is safer for it is very probable that Paul and Pausanias, the Greek traveller, approached Athens by the same road and entered by the same gate—the Dipylon.

Passing through the massive Dipylon, or double gate, the foundations of which still remain, a long street opened before Paul. It was the main thoroughfare of the city, leading directly to the market-place and was lined with historic buildings and countless works of art. Hard by the gate the Apostle might have seen a group of Demeter, Proserpine and Iacchus by Praxiteles. Farther on was a Poseidon on horse-back, hurling a spear at a giant. Then followed statues of Zeus, Athena, the Muses and Apollo until we do not wonder that "Paul's spirit was provoked within him as he beheld the city full of idols." Even the Roman Petronius thought it easier to find a god in Athens than a man.

At the end of the street, Paul found himself in a triangular space shut in by the Market-hill and the Areopagus on the West and by the Acropolis and the Areopagus on the South. A row of hermae ran diagonally across it and along its sides stood temples, porches and public buildings. Paul had reached the market-place, the center of the city's life. Business activity may have drifted eastward somewhat to the Roman market, near which the bazaars of modern Athens still drive a flourishing trade. But here were still to be seen the potters' wares, the tables of the bankers and booths for cheese or wine or fruit. Friends still met here as in the classic days and made their social engagements and amid the cool shadows of the porches, the philosophers still gathered their crowds of listeners. Four hundred years and more ago, Socrates and Euthyphro met here one morning and discussed "piety" under the shade of the Royal Colonnade, yet the spirit of Socrates was still alive in Athens. The Athenian market-place was still the place where a man with a new truth to tell could hope for a ready hearing. Paul fell in with the spirit of the place as he always did and "reasoned—in the market-place every day with them that met him."

The news soon spread of Paul and his new teaching. For the city was full of young men from every part of the Roman world who had flocked thither to attend the philosophers' schools. In

fact there was then at Athens about as near an approach to a modern university as we can find in antiquity. The different philosophical schools were organized under official heads called "scholarchs," men usually chosen for their ability. Perhaps as early as this, the State had founded and was supporting professors' chairs at Athens. As great honors were heaped upon these teachers by their pupils and the city as were ever given the Sophists in Socrates' day.

Besides these salaried and established teachers, there were a host of others, largely rhetoricians and Sophists who roamed from city to city like literary knight-errants, ready to engage in any rhetorical tournament with the champions they chanced to meet. These travelling rhetoricians were often brilliant men, such as Lucian of Samosata, and came into strong competition with the established teachers.

There can be little doubt that Paul was taken by the frequenters of the market-place for one of these vagrant teachers. This explains to us the jealousy and lofty scorn of the Stoic and Epicurean philosophers who "encountered him," that is, engaged him in debate. This throws light also upon the innuendo of their question, "What would this 'smatterer' say?" If we translate *spermologos* by "babbler," we miss the point of the gibe. Luke has preserved for us here a bit of Athenian billings-gate, for *spermologos* is not mere slang as Ramsay contends (Expositor, III., p. 262). Moreover, Ramsay obfuscates matters all the more for us when he renders Attic slang by the English slang "bounder." The word was current long before Luke used it. It occurs in a powerful passage of Demosthenes where he applies it to Aeschines and couples it with such epithets as "vagabond," "hack of the market-place" and "curse of a scribe" (de corona, 127). Originally it was used of a little bird that *picked up seed* from newly sown fields. Then it was applied to one who makes his living by *picking up* what he can about the market-place. The rendering "smatterer" gives the true meaning here although it does not reproduce the smack of the fish-market in the original. By this taunt, the philosophers meant to say that Paul, like a hanger-on of the *corona* or circle of hearers with which the philosophers were usually surrounded, had *picked up* a smattering of their phraseology and method and sought to impose himself

upon the crowd as a master of the profession. The curiosity of the crowd increased—their interest was never more than this—when Paul talked to them of Jesus and the resurrection. Finally, they laid hands upon him, not very gently perhaps, and led him to the Council of the Areopagus. Their object was not to try him—there is no hint of a trial—but perhaps to add more dignity and importance to the occasion which had now become one of general interest.

At this point, Luke's narrative has suffered a curious but very natural misinterpretation. The commentators of Acts and the biographers of Paul have always supposed that when the crowd "took hold of him and brought unto the Areopagus," they left the Agora and ascended the rocky slope of the hill and Paul, taking his stand "in the midst of the Areopagus" (presumably upon the highest point) with the crowd around and beneath him, delivered his address there. To one who has stood upon the narrow, rocky ledge that forms the summit of Mars Hill and tried to imagine that scene, difficulties have at once suggested themselves.

In the first place, the area upon the summit is entirely too small to have accommodated the crowd Luke's narrative presupposes. Hardly one hundred persons could have found standing room there. No hill in Athens was as poorly adapted by nature for such a purpose.

In the next place, the top of the Areopagus was about the last place in Athens where a crowd of Athenians would have thought of gathering to hear a philosophical discussion. Just beneath "the midst" or summit of the hill where Paul is supposed to have stood was a gloomy cavern, the home of the Furies. The spot was then to a certain extent under a curse. It is true that the Areopagites did meet there but under the most impressive circumstances. They assembled on certain days only and in solemn session, under the open heavens, pronounced their sentences in affairs of blood. The Athenians were to a certain extent a flippant people but it is not to be imagined that they could so completely lose all regard for their most sacred traditions as to take this newcomer whom they had jeeringly described as a "smatterer," "a picker-up of learning's crumbs" (Farrar) and place him upon the top of Mars Hill to hear from him there what this his "new teaching" might be.

Furthermore, the whole scene, as Ramsay says (Expositor, 1895, p. 214), "breathes the spirit of the Agora." It was there that men met and discussed every new ism and it was there that the wandering rhetoricians made trial of their skill.

It is evident also that the words "in the midst of the Areopagus" do not help us to a clearer understanding of the scene. We speak of the "top," the "foot" or the "brow" of a hill and the meaning is clear, but what is meant by the "middle" of a hill? Many, therefore, wish to omit the word "midst" and do so in fact. Blass justifies the omission on the supposition that the expression "in the midst of Mars Hill" is a Hebraism for "on Mars Hill." (Ramsay, p. 214).

Curtius, who through long residence in Athens had gained an intimate acquaintance with the spirit of the ancient city, was the first to suggest what is probably the true interpretation of Luke's narrative. We have seen that the Agora was the center of the commercial and intellectual life of Athens. It need not surprise us therefore to find that here too were located many of the courts of law. The court of the Areopagus was no exception to the rule, for while it still continued to sit upon the Areopagus, we know that in Roman times, perhaps earlier, it had an office or committee upon the market-place where business was transacted. This place was in all probability the Royal Colonnade.

To this spot, then, the philosophers led Paul and he standing "in the midst of the Areopagus," who possibly sat in a *half-circle* in their accustomed places of business behind him, turned towards the crowd that thronged up to the colonnade and addressed them in the most natural way—"Ye men of Athens." For what he had to say was meant for the people, not for the Areopagites. Hence his speech was popular not judicial in its tone. The crowd listened attentively until the word *anastasis* fell upon their ears when it broke up as informally as it had come together.

It is not the object of this paper to discuss the significance of Paul's masterful address. My task is done if what has been said has enabled us to gain a clearer idea of the historical and topographical surroundings under which that address was delivered. Only thus can we understand it and appreciate the faithful way in which Luke has told his story. The more that story is studied, the more the conviction grows that there is not a false note in it.

No other writer has given us such a vivid glimpse into the religious life of the Athens of the first century. Curtius well says: "The sixteen verses (of Acts xvii.) contain such a fullness of historical material, everything in them is so pregnant and original, so vivid and characteristic. They contain no set phrases, nothing mechanical, as would be the case if one were telling a fictitious story. It is impossible to show any tendency which could make it probable that an invention was intended. To understand the narrative aright, one must be at home in Athens" (*Berl. Akad. d. Wiss.*, 1893, p. 925).

THE CHURCH OF PHILIPPI.

PROFESSOR R. C. REED, D. D., COLUMBIA, S. C.

The city of Philippi. The name of this city was anciently *Crenides*, meaning fountains. It was situated in the extreme western part of Macedonia, and about nine miles back from the upper extremity coast of the Aegean Sea. It occupied a depression in a range of mountains, running north and south, and was the gateway between Europe and Asia. Philip of Macedon recognized its importance as a military post, fortified it strongly and gave it his name.

In the plain to the south and west of the city was fought the famous battle, (B. C. 42) in which Brutus and Cassius were overwhelmed by the forces of Octavius and Anthony, a battle which practically completed the transition of the Republic of Rome into the Empire. Octavius commemorated the victory by founding at Philip a Roman colony, thus imparting great dignity to the city. Rome divided the whole race of mankind into two classes, designated as citizens and strangers. Those living in Italy were citizens, all the rest were strangers. Rome exercised the prerogative, however, of conferring the privileges of citizenship on persons and cities beyond the borders of Italy. Usually this was done as a reward for special services rendered to the State. Sometimes the motive was to provide a home for veterans of the army, and at the same time to secure military advantage, by placing a garrison of faithful soldiers in a distant province. A Roman colony was Rome in miniature; it was governed by Roman law;

its officers were appointed by Rome; and it was exempt from the jurisdiction of the local government.

Philippi was thus doubly honored, the great King of Macedon crowned it with his name, and the first Roman Emperor clothed it with exalted privileges. The story of the Apostle Paul's labors in the city shows us that its citizens were by no means insensible to the favors conferred on them, nor were they unaffected in their self-estimate by them.

Paul's coming to Philippi. This was on his second missionary journey. He and Silas set out from Antioch, probably in the early spring, and travelling by land they visited the churches in Pisidia and Lycaonia which Paul and Barnabas had founded on their first tour. At Lystra, they added young Timothy to their company and started for the populous cities of Asia. It is possible that, at this time, Paul had Ephesus especially in mind. Its pre-eminent importance as the capital of Proconsular Asia, and as a great emporium of commerce, marked it out as a field most alluring to the ardent zeal of the Apostle. But they were "forbidden of the Holy Spirit to speak the word in Asia;" and so they held on their way to the westward. "And when they were come over against Mysia, they essayed to go into Bithynia;" doubtless arguing with themselves that it was a waste of time to go further when this great and needy field was just at hand. But again, "the Spirit of Jesus suffered them not;" and they held steadily on their westward way. They seem to have made no further effort to find their own field of labor, but continued their journey until they reached the limit of the continent of Asia at Troas. Here the Apostle Paul met with a more remarkable experience of divine interposition than any that he had previously had. We presume at any rate that this is true, for the form of the record would lead us to suppose that hitherto the divine will had been made known by internal suggestion, without any apparition to the senses. But at Troas "a vision appeared to Paul in the night: there was a man of Macedonia standing, beseeching him and saying, come over into Macedonia, and help us."

This hedging up of Paul's way by the Spirit, by which he was hurried on to Troas across the whole stretch of Asia Minor, and then the urgent call, evidently from a supernatural source to cross to Macedonia, there to find his sphere of service, force us to think

that God was concerned that Macedonia should have the gospel without longer delay. Other fields must wait, and their claims upon Christian compassion must be postponed, in order that the region lying further to the west and across the sea may have the ministry of God's servant. We are left to conjecture, why this discrimination. At once it occurs to us that the region beyond lies in another continent. The call is to leave Asia, and to plant the banner of the cross on the soil of Europe. No more time must be lost in claiming for Christ the land that holds the future in its keeping. But before indulging in more rhetoric of this kind we should pause to reflect that while the Hellespont divided two continents, it did not divide two peoples. The quality of population was substantially the same on both sides of the sea. Furthermore, we are not at liberty to say that this carrying of the gospel to Philippi had the importance of marking the beginning of the gospel in Europe. Devout strangers from Rome were present at Pentecost, and it is altogether probable if not certain that long before this they had made known the "great salvation" in the heart of Italy, and laid broad and deep the foundations of the Church in Rome.

Where we have little or no data to go upon, we perhaps waste time in seeking for a reason. We can do no better than say, "Even so, Father, for so it seemed good in thy sight." Another interesting query is raised: How did Paul know that his midnight visitor was "a man of Macedonia?" One writer answers that the words which he spake made clear his nationality. This is a simple and perhaps an adequate explanation. A much less plausible, but a much more interesting answer is given by Dr. W. M. Ramsay. He credits Luke with a genius for packing his condensed narrative full of information which only the painstaking and discerning student can discover. Dr. Ramsay may well lay claim to being such a student, and he is rewarded for his pains by discovering in this brief part of Luke's story that Luke was himself the "man of Macedonia." His process of explication is that Paul could not have discovered the nationality of the man of the vision by any distinctive mark in dress, or speech. He must, therefore, have known him to be "a man of Macedonia," because the man was one of his personal acquaintances. But he could have known no one from Macedonia except Luke, and inasmuch as we do not

know Luke's nationality, we have a right, in view of the exigencies of the case, to assign him to Macedonia. This certainly accounts for the man's earnest entreaty, and also harmonizes with the fact that Luke remained behind in Philippi when Paul and his other co-laborers passed on to other fields.

Arrival at Philippi. When the author of Acts reaches Troas with his narrative, he speaks for the first time in the first person, and the conclusion is inevitable that here he joined Paul and his companions. He tells us that when Paul had seen his vision, "we sought to go forth into Macedonia, concluding that God had called us to preach the gospel to them. Setting sail, therefore, we made a straight course to Samathrace (an island in the Aegean) and the day following to Neapolis; and from thence to Philippi." The distance to Philippi from Neapolis, the port at which they landed, was about nine miles, the road leading across a low range of mountains. The mind dwells with pleasure on this noble quaternion of Christian soldiers, treading the soil of a continent which was new to all except Luke, and going forth under the special and unmistakable call of God to plant the seeds of a gospel which would revolutionize every phase of its manifold life.

They arrived in Philippi in the early part of the week, and tarried "certain days" without doing anything, apparently, toward the accomplishment of their mission. The citizens of this somewhat self-important city saw nothing in these unknown, and unpretentious travellers, to awaken special interest. It could not have occurred to them that these unheralded wanderers were, by odds, the most worthy visitors who had ever entered their gates, and came on a mission of greater importance than any of which they had yet dreamed.

The first Sabbath. There were few Jews in Philippi, as is evident from the fact that they had no synagogue there. It was about this time that Claudius found some pretext for expelling them from Rome. It is probable that this proud little daughter of the great mother dwelling on the Tiber took the opportunity to manifest her hatred of the almost universally despised race. But there was, or had been, a sprinkling of Jews and proselytes in Philippi, for there was a well-known *proseucha*, praying place, by the river which flowed a short distance outside the walls, to which they were accustomed to resort. Hither the four missionaries be-

took themselves on the Sabbath and met there a company of women. Presumably there were only women present, and not a large company of them. It did not look like a flattering opening for a mission on which they had come under the remarkable constraining of the Spirit, and the urgent pleadings of a supernatural visitant. They addressed themselves, at once, however, to the duty of making the most of the opportunity such as it was. They sat down, as was the custom of teachers, and spake to the women.

The first Convert. This was "Lydia, a seller of purple, of the city of Thyatira, one that worshipped God." She had a home in the city, and seems to have been the head of her household. She must, therefore, have been a widow, and had come from her native city to find a market here for the garments, in the dyeing of which her people had acquired a wide spread fame. Obviously her craft had prospered and she had come to be a person of no mean importance. It is worth noting that she had come from that part of Asia in which the Holy Spirit had forbidden the apostle to preach the word. The Providence of God had put her where his sovereign grace could reach her.

Bishop Lightfoot has accumulated considerable evidence, going to show that in Macedonia, women occupied a position of exceptional honor. This accords with the prominence which they evidently enjoyed both in the church at Philippi and in the church in Thessalonica. Besides Lydia, two other women in the church of Philippi are named by the apostle in a way which indicates that they were important factors in the body. These were Euodia and Syntyche, who had labored with Paul in the gospel.

When Lydia and her household had been baptized, she threw open her home to the preachers, through whose ministry she had been so greatly blessed, and constrained them to partake of her hospitality. No doubt her home thus became the center of church life during the remainder of Paul's stay.

Persecution. The faithful servants of God had not prosecuted their labors long until the prince of darkness stirred up opposition. "And it came to pass, as we were going to prayer, that a certain maid having a spirit of divination, met us, who brought her masters much gain by soothsaying." Literally the Greek reads, "a certain maid having a spirit—a python." Plutarch is quoted as authority for the statement that those who practised ventriloquism

were called *Pythons*. We are to suppose then that this girl was a ventriloquist, and by exercising this peculiar power she acquired the reputation of a prophetess. The ignorant and superstitious people believed that she could tell fortunes, and reveal matters beyond the reach of ordinary intelligence. She encouraged the belief, and her masters turned it to their financial advantage. Was this all that was peculiar in the condition of this maiden—a ventriloquist and nothing more? So thinks Dr. Ramsay. He credits the girl with believing in herself, and ascribes to her self-delusion all the power which she possessed. “The same following after Paul and us cried out, saying, These men are servants of the Most High God, who proclaim unto you the way of salvation.” Dr. Ramsay sees nothing in these words beyond a heathen utterance, the terms, “Most High God,” and “the way of salvation” not necessarily expressing Christian ideas. “And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.” The easiest explanation of this whole passage is to suppose that the girl was a demoniac, and that the demon who possessed her, with a knowledge beyond that which was possible to the girl, bore witness to the character and mission of Paul and his associates. Paul regarded it, and treated it as a case of demoniacal possession, and his treatment was eminently successful. This explanation will be altogether unsatisfactory to those who do not believe that there ever were any demoniacs. Probably their explanation would be equally unsatisfactory to those who believe that there were demoniacs. That the reader may have choice of explanations we add Dr. Ramsay’s: “When Paul turned on her and ordered the spirit to come forth from her in the name of his Master, the girl who had been assiduously declaring that Paul and his companions were God-possessed, and fully believed it, was utterly disconcerted, and lost her faith in herself and with it her power. When next she tried to speak as she had formerly done, she was unable to do so; and in a few days it became apparent that she had lost her power.” Dr. McGiffert, without fully committing himself to this explanation, calls it plausible. It is owing to how one’s mind is constituted as to whether it is plausible to suppose that a momentary disconcertment will permanently destroy the ventriloquist’s power to ven-

triloquize. It is beyond the capacity of some minds to imagine why it should.

The masters, being deprived of their gains, were angry, and very soon had Paul and Silas before the magistrates. Their accusation says nothing about financial loss; it suggests only that these men are dangerous innovators, teaching customs which it is not lawful for them, being Romans, to observe. They rightly counted that the officials of this Roman colony would be quick to resent any innovations of this kind. They demand that when people are in Rome they shall do as Rome does. The multitude were in accord with the officials and so they rose up as one man against the anti-Romanists. The magistrates rushed to a conclusion, without investigation, and commanded the lictors to beat them. It was evidently a congenial task, and the lictors "laid many stripes upon them." They were then delivered to the jailor, who had caught the spirit of the occasion, and being commanded to keep them safely, he "cast them into the inner prison, and made their feet fast in the stocks."

This was rather a discouraging ending to their divinely appointed mission. They would have been excusable had they questioned the correctness of their interpretation of the character and motive of that "man of Macedonia." Apparently he had lured them into a death-trap. But not for one moment did they interpret the purpose of God by the complexion of his Providence. They prayed, and sang praises to God when the night was at its deepest. He responded to their worship by an earthquake which shook their fetters off, freed their feet from the stocks and threw wide their prison door. It did a like service for all the other prisoners. "The jailor being roused out of sleep, and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped." He preferred self-destruction to a shameful death as a penalty for failure in duty. Paul stayed his hand and assured him that the prisoners were all there. The result was the jailor's conversion, and the baptism of himself and his household.

A night's reflection caused the magistrates to change their opinion. It must have occurred to them that instead of protecting the sanctity of Roman customs, they had grossly violated Roman law by hastily condemning men without even the formality of investi-

gation. With the morning light they sent an order to the jail for their release. Paul made the occasion very embarrassing by refusing to go away without a public apology from the magistrates, basing his demand on the assertion that he and Silas were Roman citizens. The noble praetors, as these magistrates affectedly styled themselves, jealous guardians of Rome's honor, and sticklers for Roman privileges, had put themselves in a very awkward predicament. They had scourged the bodies of men, over whom Rome herself had thrown the shield of law to protect them from such degradation. Promptly the guilty officials responded to Paul's demands, "and besought them, and when they had brought them out asked them to go away from the city."

Why did not Paul plead his right of exemption from such cruel punishment before it was inflicted? Perhaps he tried, and his voice was drowned by the tumult of the mob. Perhaps he was willing to take the beating for the sake of the lesson which he could teach by patient, cheerful and even joyous submission. At any rate it turned out well. The jailor was won, the magistrates brought to reflection, and the future of the disciples rendered safe. They could dispense with Paul's presence, and so after giving them a few parting counsels, Paul and Silas went away, leaving Luke and Timothy behind.

Organization of the Church. Supposing the slave girl to have been converted, we are made acquainted with three charter members of the church. They furnish a very striking diversity, belonging perhaps to three distinct racial types, one an Asiatic, one a Greek and one a Roman. Their social conditions differed widely, one a devout woman of honorable position; one a slave, destitute of all social and political rights, a mere chattel, and the remaining one, an official whose calling implied a nature coarsely indifferent to human suffering. They constituted a striking object lesson, setting forth the all comprehensive sweep of the gospel in its aims, and in its power to save. The change which passed upon these three was an illustration of the all pervasive character of this new force which would ultimately transform every phase of life, lifting woman to her queenly throne, breaking the fetters from the slave, and softening the hearts even of those whose callings are most trying on all the gentler elements of human nature.

Other converts, possibly a considerable number, were won be-

fore Paul and Silas left the city (Acts xvi. 40). Either at that time or at a shortly subsequent period, bishops and deacons were chosen, and the organization of the church was complete. Those, whom the Apostle designates bishops, were the same officially as those in the Ephesian Church whom he designates elders (Acts xx. 17, 28). In the language of our day, the church of Philippi was a church with a bench of elders and a board of deacons. No doubt one of the elders, the one best fitted by his gifts for such work, "labored in word and doctrine," while the others joined in the general oversight of the church. Such was the form of all the churches, so far as we can judge from our sources of information, which Paul and his fellow missionaries organized. Either they themselves ordained these two classes of officers in every church, or made arrangements for it to be done by others. They left no instructions for the creation, or perpetuation of any other class of officials.

The letter to the Philippians. There is evidence that Paul made more than one visit to this church, after being asked away by the magistrates. On one of these visits, he lingered behind his travelling companions for several days, while they waited for him at Troas. It was doubtless a rare privilege to rest for a season in the homes of these grateful and devoted disciples; and not less a privilege to them to have the opportunity of ministering to the comfort of the noble soldier who had risked and suffered so much for them. Besides these visits, intercourse was kept up between the church and the apostle by messengers passing frequently from one to the other. The passing of these messengers afforded the opportunity of sending letters, but only one letter was ever sent. This was written from his prison in Rome,—not a place promotive of cheerful thoughts, and yet this letter is in a tone of exuberant gladness. Bengel sums up the spirit and drift of it in two Latin words, *Gaudeo; gaudete*—"I rejoice, do ye rejoice." From this letter we learn that the church at Philippi had shown a rare regard for the apostle's physical well-being. They had contributed once and again to his necessities. They began this method of showing their affection shortly after he and Silas left the city, their first contribution overtaking them at Thessalonica his next stopping place. From that time forth they were mindful, as they had opportunity, to send such tokens of their love. It was a gift from

the church, brought by the hand of Epaphroditus, that furnished the occasion for Paul's letter. Presumably this accounts in part for the bright, buoyant tone of the letter, his heart had been cheered by the loving ministry of these devoted friends. Be it said to the shame of the other churches, founded and tenderly nourished by Paul, this church at Philippi was the only one that ministered to him "in carnal things." The apostle expresses in his letter a strong conviction that he will be permitted to see them and to serve them again. There is reason to believe that this conviction was realized, but we have no further account of any intercourse between them.

Polycarp's Letter. When in the early part of the 2d century, Ignatius was on his way to Rome, to suffer martyrdom for the Christian faith, he passed through Philippi. The Christians there received him and his companions with great reverence, and treated them with the tenderest consideration. This gave rise to an interchange of communications between the Philippian church and Polycarp, bishop of Smyrna. We have Polycarp's letter, the only extant letter of this famous apostolic father. In it he bears testimony to the high character of the Philippian Christians, half apologizes for venturing to write in the tone of a teacher, inasmuch as they had once enjoyed the instruction of "the blessed and glorious Paul who when among you, face to face with the men of that day, taught accurately and with certainty the word concerning the truth." The Philippian Christians had asked him to send them any letters from Ignatius, and so he writes: "The letter of Ignatius to us and all others in our hands we have sent you, as you desired, attached to this letter."

Later History. This letter of Polycarp's is about the last bit of news that comes to us in reference to the church at Philippi. This most lovable of all the churches of Apostolic times did not have an extended history. Its candle-stick was removed from its place many centuries ago. This was not, however, we would fain believe, because of its unfaithfulness. The church was simply permitted to share the fate of the city and that fate was extinction. The only memorial left behind is a little village, itself in ruins, which bears the name of *Philibedjik*.

ON ALLEGED ERRORS AND CONTRADICTIONS IN THE SCRIPTURES.

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The General Assembly of the Presbyterian Church (North), in session at Minneapolis, unanimously declared: "It is a fundamental doctrine of the Word of God and the Confession of Faith, that the Holy Spirit did so control the inspired writers in their composition of the Holy Scriptures, as to make their statements absolutely truthful, *i. e.*, free from error when interpreted in their natural and intended sense. All seeming discrepancies and contradictions in the Bible are to be referred to the limitations upon human knowledge. To hold that the Holy Scriptures are in any respect historically inaccurate, is to oppose the teaching of the Confession." The Assembly in this deliverance laid down no new principle of religion, but only reasserted the old faith which the Church Catholic had from the beginning. Dr. George Salmon, Provost of Dublin University, did not overstate a fact in making this assertion: "There is no article of Church doctrine held more strongly or taught with greater unanimity by the Church of all times than the inerrancy of Scripture." Dr C. A. Briggs has, I know, in his book, "The Bible, the Church and the Reason," in an appendix entitled "Some of those who find errors in the Scripture," placed as the first names in this list Origen, Jerome and Augustine. Happily the Abbé Migne's *Patrologia*, which contains the writings of the Greek and Latin Fathers, can be found in many of our libraries; and every one who is capable of consulting it and takes the trouble of doing so, will know what to think of Dr. Briggs' temerity in putting such men as Origen, Jerome and Augustine among those who find errors in the Bible. I am able to show that every one of these authors firmly held the principle that the Canonical Scriptures are free from error.

But my object now is not to give a history of the doctrine of the Inspiration of the Scriptures, or to trace the rise and progress among professing Christians of the opinion that the Bible does contain errors and contradictions. We have to face the fact that this opinion is at the present time widely prevalent, not only

among avowed unbelievers, but also among ministers and members of the Christian Church. A change amounting to a revolution has taken place since Coleridge, in the "Confessions of an Enquiring Spirit," made light of admitting half a score of discrepancies in the Bible. There are now professors of Christian theology who boldly teach that the Bible teems with blunders. Some of them will say that these mistakes do not relate to matters of vital importance. But their ideas of what is to be regarded as essential and fundamental are not in harmony with the teaching of the Scripture itself. Besides, history shows that when once the fallibility of Scripture is conceded in reference to a few seemingly unimportant points, the demand is made for admitting in it a still larger and larger measure of fallibility; and the upshot is that the authority of Scripture in determining what we are to believe regarding God, and man's duty and destiny is altogether subverted. Every one well acquainted with the results of modern radical criticism of the Bible is aware that the mistakes are beyond reckoning which it professes to have discovered in the Old and New Testaments. Strauss thought that in his "Life of Jesus" he had so discredited the historicity of the Four Gospels that he dared to affirm that "the study of the life of Jesus is the snare in which the theology of our times is destined to be taken and destroyed." This prediction has not been verified. On the contrary, the life of Jesus as presented in the Gospels is now more than ever relied on by Christian apologists as the most potent and impressive evidence of supernatural religion.

We are told by free-thinkers that we cannot object to the application to the criticism of the Scriptures of the same principles and methods which are employed in criticizing other ancient books. But I am sure that we have cause to complain that the fairness and justice shown by reasonable and impartial criticism in the treatment of works dealing with secular subjects are too often indiscernible when the records of the Bible are under consideration in the matter of apparent discrepancies. Writers of profane history are not so ready to charge their sources with irreconcilable inconsistencies as are our critics of that sacred Book which we call the Word of God. I was greatly struck with the difference in this respect between the two classes, while reading not long ago in Gibbon's "Decline and Fall of the Roman Empire," the interesting

narrative in the eleventh chapter of the expedition of the Emperor Aurelian against Zenobia, Queen of Palmyra. Here is the particular passage to which I would call attention: "Zenobia would have ill deserved her reputation had she indolently permitted the emperor of the West to approach within a hundred miles of her capital. The fate of the East was decided in two great battles; so similar in almost every circumstance, that we can scarcely distinguish them from each other, except by observing that the first was fought near Antioch, and the second near Emesa." In the foot notes, Gibbon refers to his authorities, and informs his readers that Eutropius, Sextus Rufus [Rufus Festus?] and Jerome mention only the first battle, the one fought near Antioch, and that Vopiscus mentions only the second, which was fought near Emesa. The only authority that Gibbon can quote as relating that *two* engagements actually took place between the forces of Aurelian and Zenobia is Zosimus. Zosimus, Gibbon tells us, gives a clear and circumstantial account of the two battles; and on his sole testimony the text of the history states as certain fact that Aurelian defeated Zenobia in *two* great battles.

If such differences occurred in Biblical narratives, radical critics would look with scorn on all efforts to reconcile and combine them in a consistent history. They would declare that there is here manifest contradiction which only dishonest, unscrupulous advocates of the consistency of Scripture could refuse to recognize. Bear in mind how the case stands. Three ancient writers, who record this campaign of Aurelian against the Palmyrenian Queen, speak of a single battle between the contending forces, and of it only. They locate it near Antioch. The historian, Vopiscus, too, speaks of only a single battle, but he places it near Emesa. Another historian records two battles. And these two were, as Gibbon testifies, so similar in almost every circumstance that we can scarcely distinguish them from each other, except by observing that they were fought at different places. In fact, Gibbon does not deem it necessary to describe these two battles separately, but makes the same graphic description stand for an account of both engagements. He does not, however, accuse these varying reports of mutual contradiction and of destroying one another's credit. Nor does he take upon him to say that the almost perfect resemblance in their details of the narratives of the two engage-

ments compels us to regard them as discrepant accounts of one and the same fight. He simply notes that the account given by Zosimus of two battles "is clear and circumstantial," and on his sole authority Gibbon states positively in his history that "the fate of the East was decided in *two* great battles."

We see from this instance drawn from Gibbon's great work that Christian advocates are not the only persons who can, when occasion calls for it, play the now much-derided rôle of harmonists. The truth is that competent secular historians do not press the *argumentum e silentio* as destructive critics of the Bible do; nor do they consider the omission of the mention of an important event in a narrative as equivalent to a denial of its occurrence. They will allow that a weighty fact may, for a reason perhaps unknown, be passed over by several truthful writers who, we may think, were bound to report it if true; which fact may yet be accepted as quite worthy of belief, if it be clearly and circumstantially reported by a single narrator of average credibility. The instance which I have quoted from Gibbon's "Decline and Fall," further teaches that there may be an extraordinary likeness in many particulars between the narratives of two distinct occurrences which notwithstanding these numerous and striking similarities ought not to be suspected of being variants of the same event. How many alleged contradictions and "doublets," which critics profess to have discovered in Genesis, and in the Gospels, and in other parts of the Bible, would disappear if Biblical critics would be only as fair-minded and considerate as the best profane historians are wont to be! It is truly wonderful how a little additional information can harmonize discrepancies which appear to be most flagrant and indisputable contradictions. I may illustrate this point by referring to what lately happened in my own experience. After a sermon which I preached some weeks ago in a Pittsburg church, I was followed into the vestry by a gentleman who, in a becoming manner, told me of a difficulty which he felt in regard to something I had said. I related the incident to several friends. In doing so I mentioned the exception that had been taken to my sermon, and further stated that I had given such and such a reply to the objection. Now, suppose some persons present during my interview with the stranger and also on the occasion when I related to my friends what had passed between us. These persons

might very readily think themselves justified in flatly contradicting my story in one important particular. They might say that they heard the entire dialogue between the gentleman and me on that Sunday afternoon; and that while he brought forward the objection specified, no such reply as I reported was made to it. They might declare themselves perfectly certain that I gave no such answer, and they might be ready to charge me with uttering a downright falsehood. If the matter rested here, it would be judged by every one that a grave and irreconcilable contradiction existed between the statement of these witnesses and mine. But the contradiction would vanish, if I added the information that my answer to the objection of the strange gentleman, who talked with me in the vestry, was not delivered *on the spot*, but was contained in a letter sent to him by mail on the day following. In telling the story to my friends, I did not think it needful for me to specify the exact time when I made my reply. But the withholding of this detail, which was quite allowable, might have exposed me to the accusation of having made a serious misstatement. Such seeming discrepancies as critics find in many places in the Bible might easily be detected by suspicious and fault-finding listeners in our every day talk, when we are engaged in describing the ordinary occurrences of life. *We*, while we are alive, can resolve doubts, and explain and vindicate statements which we have made, to which exception is taken. But a narrative composed many centuries ago is dumb, and can make no explanations. If, however, we, by the exercise of our imagination, can conceive a possible way of explaining a difficulty which we meet in it, we are not warranted to condemn the record as false.

From a little personal experience I was once enabled to give the most satisfactory solution I have seen of one of the worst cases of discrepancy attributed to the Synoptic Gospels—I mean the seemingly contradictory narratives of our Lord's miraculous working at Jericho, as recorded in Matthew xx., Mark x., and Luke xviii. Luke represents our Lord as meeting, while he drew nigh to Jericho, a blind man whom he healed. Mark makes our Lord, as he went out from Jericho, fall in with and heal a blind beggar, Bartimæus by name, who was sitting by the wayside. Matthew relates that our Lord, on coming out of Jericho, gave sight to two blind men. The differences here in regard to locality,

time and number are obvious. It is contended by Alford and other commentators, that one or more of the Evangelists must have made mistakes, which it is vain to try to get rid of.

It so happened that a good many years ago, a week before the time when the International Sunday School Lesson on this very topic had to be studied, I went by rail, accompanied by three of my sons, to a certain river to enjoy what Izaak Walton has called "A Contemplative Man's Recreation." Just after arriving at our destination, I met near the railway station two young Swiss workmen, fresh from the Canton of Appenzell, who were totally ignorant of English. I conversed with them on various subjects, and then left them to go higher up the river. Towards evening I came back to the place where I had found them in the morning, and renewed my conversation with them. On my return home, I related to my wife the adventures of the day. I said that I had met a young Swiss, and recounted the interesting points of our conversation, as far as I could remember it. Somehow I quite naturally took to speaking of but *one* young Swiss, and telling what he said (ignoring the other), because he was the more intelligent of the two, and the chief speaker. Was my report false because I made mention of only one of these young foreigners? Certainly not. Without being full and complete, it was true and sufficient for my purpose. No one could pronounce me guilty of blundering or of violating the duty of veracity in the partial statement which I made, when I did not profess to give one that was exact and exhaustive.

Now I will suppose each of my three sons undertaking to give some account of what passed between these young Swiss and me on that excursion. One of them might speak of my having talked in German with a young Swiss in the morning after leaving the train, before we proceeded up the river. Another son might relate that he observed his father talking with a young Swiss in the evening shortly before we took the train for home. The third son might make mention of two young Swiss that he saw engaged in conversation with me, and might specify evening as the time. One acquainted with all the facts of the case can see that my three sons could, without committing the slightest error or breach of truth, have furnished these three varieties of narration. But a critic, without this knowledge of all the facts, who would treat

their different accounts as critics deal with the different accounts in the Gospels, would assuredly, on comparing them, accuse my sons of contradicting one another.

A careful pondering of this simple, commonplace illustration should keep us, in our trial of the three witnesses, Matthew, Mark and Luke, from rashly and presumptuously charging them with making contradictory statements in what they relate of our Lord's miraculous working at Jericho. In a city like Jericho, in Judea next in importance to Jerusalem, I can well suppose that there was a large number of blind men when Jesus was there. Blindness is very prevalent in Syria and Egypt. Healing the blind was one of the signs of the Messiah. We read that Jesus, on one occasion, gave sight to many that were blind (Luke vii. 21). He wrought numerous signs, of which there is no particular record. And it is not incredible that, at the close of his ministry, when the hour had come to manifest himself publicly to the people as the Christ, there were more blind men in Jericho than the two whose healing is related, to whom the gracious Savior by a word or touch gave sight.

I had intended to refer to some other alleged contradictions in the Bible, but regard to the space at my disposal compels me to pass them over. It is, however, not out of place for me to remark that Genesis and the Four Gospels, of which the former is the foundation on which the whole Old Testament rests, while the Gospels are the foundation of the New Testament, are the books in which the destructive critics are most confident of being able to point out a multitude of contradictions. As a help to solving the alleged contradictions at present ascribed to the first book of the Old Testament, I know no work in English which I can more heartily recommend to the reader's careful study than Dr. W. H. Green's "Unity of Genesis." As an antidote against the assaults of Strauss and other critics on the historical truth of the Gospels, Ebrard's *Wissenschaftliche Kritik der evangelischen Geschichte* is admirable and probably still unsurpassed. In an abridged form it has been published in English, under the title, "The Gospel History," by T. & T. Clark, of Edinburgh.

When I was a student of theology, one of my greatest difficulties was the use made in the New Testament of its quotations from the Old. The German books which I was then accustomed to

read challenged the justice of the application of these quotations in nearly every case. Richard Rothe asks the question, as if it admitted of only a negative answer: "Can we, with good exegetical conscience, so as to be able joyfully to maintain it before our God and the Lord Christ, acknowledge the expositions which our New Testament authors give of the Old Testament, and the hermeneutical principles on which they rest?" Philippi, in his "System of Belief,"* returns a very decided affirmative answer to this question, takes into consideration the passage which Rothe adduces in support of his view, and shows that they do not prove it. Any further discussion of this topic cannot now be attempted. But, as a matter of some interest, I may mention that in the third edition of his *Glaubenslehre* Professor Philippi denies absolutely the possibility of the existence of errors, even as to unimportant and incidental points, in Scripture written by men under the inspiration of the Spirit of God. In previous editions he had admitted this possibility.

On the whole question of the use of the Old Testament in the New, Dr. Patrick Fairbairn's "Typology" and "Hermeneutical Manual" will be found of much service to students of Scripture.

SALVATION BY GRACE IN THE OLD TESTAMENT.

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From the beginning of human history, some men out of the mass of mankind were saved, and are now numbered among the redeemed. To think of those saints of old is to raise the question, By what means were they saved? Was it by the Grace of God? For if there was another way of salvation then, may not the moralist claim it still?

At the outset two facts present themselves: (1) In the earliest portions of the Old Testament, relatively little is said regarding the *terms* upon which men may be saved; and (2), In the Old Testament religion a prominent place seems to be given to *good works*.

Is there any explanation of these facts? In regard to the

**Glaubenslehre*, ed. 3, vol. 1, pp. 300 ff.

former, it must be remembered that an explicit, detailed knowledge of the terms of salvation was not then, and is not now, absolutely necessary to the individual's salvation. Faith that seizes once and forever spiritual things, may not tarry long at intermediate points, to debate over terms with God. Moreover there was perhaps a reason why such features of the plan of redemption were not at first given with more explicitness. As yet the fundamental *ground* upon which forgiveness could be granted had been only dimly revealed. There is a unique consistency in the unfolding of that wondrous plan of redemption. And it was only as revelation progressed, as the character and work of the promised Saviour were more fully unfolded, that the details of the terms likewise were given. Whether these terms, however, were given *in principle*, from the very beginning or not, we shall see as we examine the portions of Old Testament Scripture which pertain thereto.

As to the apparent emphasis which is placed upon *works*, there is one consideration which must not be lost sight of,—If the ground and conditions of salvation could not at first be stated in detail, what was there to differentiate the saved man from the unsaved, so that salvation and the need of it, should not be minimized in the sight of man? Here perhaps is the explanation of the prominent place which good works appear to have in the Old Testament. Other features of the plan of salvation could not as yet be unfolded in their dimensions, and still salvation must not be belittled. It was necessary that an emphatic difference should be made between “him that serveth God and him that serveth him not.” And the way was always open for the expression of this difference by *results*, by the *testimony of works* in the lives of the godly. For this reason an apparent prominence is given to good works, a prominence, however, which did not place them over in antithesis to grace.

However, a careful study of the Old Testament passages which make reference to individual salvation, will best reveal its teaching upon this subject.

That there was such a thing as forgiveness for sin, and yet that all sins of all men were not forgiven, is early taught in the different response which God made to Cain and to Abel, though it could not be inferred from this instance alone, that this forgiveness car-

rised with it salvation. It could not be inferred from this alone that the man whose confession, as expressed in his sacrifice, was accepted by God, was at the same time the recipient of an inward and enduring change of heart. It is to be noted, however, as we proceed throughout the Old Testament, that the prayer of the penitent for *forgiveness*, whether expressed in word or in sacrificial act, seldom stops short of a longing for such a work of renewal, either to be begun or to be continued in the heart. *E. g.*, "Have mercy upon me O Lord, for I am weak; O Lord, *heal me*" (Ps. vi. 2). "Blessed is the man whose *transgression is forgiven* and in whose *spirit* there is *no guile*" (Ps. xxxii. 1-2), "Have mercy upon me O God *wash me* *cleanse me from my sin*" (Ps. li. 1-2).

Some passages emphasize rather the need of such a renewal of heart or nature by reference to its imperfection or depravity. "It is not in man that walketh to direct his steps" (Jer. x. 23). "Behold I was shapen in iniquity" (Ps. li. 5). So that, corresponding to the good works, whatever be the explanation of the emphasis which they receive, there was according to the Old Testament not only forgiveness, but a changed nature. This latter was not stated in exactly the same phraseology as the "new birth" of the New Testament, and yet in terms so nearly identical that any "master in Israel" might well be expected to know it. *E. g.*, "A *new heart* also will I give you and a *new spirit* will I put within you, and I will take away the stony heart," &c. (Ezek. xxxvi. 26). So the Psalmist prayed "*Create*" in me a *clean heart* and *renew* a right spirit within me" (Ps. li. 10). It was a change so radical that it required the creative, originaive power of God.

Even when this work of change is described under some other figure instead of *renewal*, as *e. g.*, that of "washing," it is little less thorough—When the penitent prays "wash me thoroughly from mine iniquity" (Ps. li. 2), it is not the word which is ordinarily used to denote "washing" as of the hands or the body, it is the word כָּסָה which means to trample, as filthy clothes were trampled in a trough in washing, implying here the penitent's knowledge and appreciation of the severity of the work which must be performed in his heart, as well as the sincerity of his repentance.

But by what agency was this change of heart to be effected,

according to Old Testament teaching? At a very early period we read that "God saw the wickedness of man, that it was great in the earth," the great majority evidently being ungodly. And God said "My Spirit shall not always strive with man" (Gen. vi. 3). This passage does not verbally say, that God's Spirit was striving with men for the purpose of converting or renewing them. But since, as we have already seen, such a change was effected in men's natures in Old Testament times, what lesser purpose could God's Spirit have had here, what work short of turning men from sin by renewing their hearts? There are many other passages, however, which leave no doubt as to the Agency by which this change was wrought. "*Thy Spirit* is good, *lead* me in the land of uprightness *quicken* me O Lord for Thy name's sake" (Ps. cxliii. 10-11). In Ezek. xxxvi. 27, we read, "And I will put *my Spirit* within you and *cause you to walk* in my statutes and ye shall keep my judgments and do them." Sometimes the Spirit of God is represented not so much in the act of renewing, as in actuating the heart that has been renewed. *E. g.*, according to Zech. iv. 6, God's Spirit was to be the light-giving power among believers, "Not by might nor by power but by *my Spirit* saith the Lord of Hosts." Even in early times this appears to have been currently believed, for even Pharaoh seemed to know these fundamentals of the religion of God's people. Speaking of Joseph he said (Gen. xli. 38), "Can we find such an one as this, a man in whom the Spirit of God is?" The conversion of Saul is described with more of detail than that of any other person prior to his time. For this reason it is interesting and instructive. It was in pursuance of the announcement made to him by Samuel, "*The Spirit of the Lord* will come upon thee and thou *shalt be* turned into another man" (I. Sam. x. 6). So in verse nine, "God gave him another heart." The Hebrew word here rendered "turned" into another man, is the verb **הפך** elsewhere translated "overthrow" or "overturn," reminding us of the New Testament "convert;" *e. g.*, "*overthrew* the cities in which Lot dwelt" (Gen. xix. 29); "*overturneth* the mountains by the roots" (Job. xxviii. 9); "yet forty days and Nineveh shall be *overthrown*" (Jonah iii. 4). Moreover the word in the above passage rendered "will come" (the Spirit of the Lord will come upon thee), translated in the R. V. "will come mightily," is the

verb **עלה** meaning "to go over or through (as a river) expressing the all-prevailing power of God's Spirit who changed him into another man. It is to be noted, of course, that this work of the Spirit in Saul's case accomplished more than merely to turn him into another man, viz., to enable him to prophesy. But the fact that the Spirit performed this additional work, does not negative his performance of the primary work of conversion. Just as in Joel the Spirit is promised in great measure including, it is true, the gift of prophecy, but not excluding first, the quickening of the heart to a new life. "I will pour out my Spirit upon all flesh," &c. (Joel ii. 28).

The question naturally arises, in connection with all these Old Testament references as to the renewal or change of heart wrought by God's Spirit, Was it a permanent fundamental change, or was it rather emotional and fitful? If we look only at the *imperfections* and *sins* of such men as Saul and Solomon in whom such work was reputed to have been wrought; we might, in the absence of any specific statement of its permanency, think that this change was merely temporary, and did not permanently affect the springs of action. And yet were their lives more marked by declension than the lives of many men to-day who profess conversion and whose profession is not doubted. Besides, did not the grace of God in the Old Testament make provision for just such defects and sins upon the part of those in whom the work of salvation had been begun, in order to make it finally permanent,—“I will heal their backslidings, I will love them freely” (Hos. xiv. 4). There was, nevertheless, some sense in which the Spirit was then given “in measure,” and likewise there was a sense in which our Lord's promise was an advance upon earlier promises, when He said “I will pray the Father and he shall give you another Comforter that he may abide with you forever.”

But not only was the saving change wrought by the *Spirit of God*, but the Old Testament recognized the necessity of this, in teaching man's inability to effect it himself. “Can the Ethiopian change his skin or the leopard his spots” (Jer. xiii. 23). Equally unable was man to make amends for sin or to live without it. “Enter not into judgment with thy servant, for in thy sight shall no man living be justified” (Ps. cxliii. 2). “If thou Lord shouldst mark iniquities, who shall stand” (Ps. cxxx. 3).

As to the results of this change of heart divinely wrought, however permanent, To what extent did it for the present ever render the subject sinless? This raises the question as to what is meant in the Old Testament by "righteous" and "righteousness" when applied to men. The Hebrew word צַדִּיק, righteous or just, does not mean inward holiness or sanctification (though as used in the Old Testament it regularly implies a beginning of such) but rather "setting right" or "accounting just;" *e. g.*, when it is said that "Noah was a *just* man," R. V. "*righteous* man." The meaning is, not that he had been rendered sinless (his intemperance after the Deluge would forbid that), but it does mean that he was *justified*, that he had been put right before God. God had justified him, though not sinless, just as he is pleased to do with men to-day. The same Hebrew word is used in Ex. xxiii. 10, "I will not justify the wicked." So also when human officials acquit those on trial before them where it could not imply inward holiness, "which *justify* the wicked for reward" (Isa. v. 23). When the same word is rendered "righteous" in Gen. xviii. 23, "wilt thou also destroy the righteous with the wicked?" the righteous here evidently meant Lot and his family, who were believers in Jehovah, as the Christian to-day is a believer and is justified, but at the same time far from sinless as yet. Hence by giving this word which is rendered "righteous" or "just" in the Old Testament, its proper forensic signification of "justify," &c., we deliver from self-righteous boasting the Old Testament believer who claims it. He merely claims what the Christian to-day with all humility may claim that he is *justified*, by grace.

There was then, according to the Old Testament teaching, a salvation which in this present life involved (1) a change or renewal of heart, and (2) a rectification before God, neither of which, however, implied entire freedom immediately from sin.

But to whom was such a salvation open? Was it not open to Cain as well as to Abel? Else why was it made known to Cain, or why was he taught the process of approach to God for forgiveness? And in like manner was it not open to the descendants of Cain as to the descendants of Seth? It was certainly open to the contemporaries of Noah as it was for Noah himself, else why should he have preached it to them. Was it not free for the citizens of Ur as for Abram, and for the surrounding peoples as for

Israel? There were doubtless many unrecorded Melchizedeks. "Have I any pleasure in the death of *the wicked* saith the Lord God, and not rather that he should turn from his way and live" (Ezek. xviii. 23)? "Ho *every one* that thirsteth! come ye to the waters, &c." (Isa. lv. 1). The *favours* shown to those who were saved cannot be interpreted as *disfavours* toward the ungodly.

The freeness of God's grace in salvation, according to the Old Testament is further implied, not only in the inability of man, as already cited, but in the reason ofttimes attached. "Hath God forgotten *to be gracious?*" (Ps. lxxvii. 9). "Have mercy upon me O God, *according to thy loving kindness*" (Ps. li. 1). "He leadeth me in the paths of righteousness *for his name's sake*" (Ps. xxiii. 3). The salvation conferred upon Noah and not upon his contemporaries, was not conferred upon him on the ground of his merit (though of course he was different from them), it is expressly declared that it was upon another ground. "Noah found *grace* in the eyes of the Lord" (Gen. vi. 8). In this way, as we read, "Noah was a just (or justified) man." He was saved by grace. And when the invitation was given it was not only "Ho every one," but "without money and without price."

JEHOVAH.*

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Unhappy circumstance it is that has long deprived us of the most significant and sacred name for God in the Old Testament: a name inseparably bound up with the history and religion of Israel, summing up the highest ideas of God that Old Testament prophet or psalmist or saint ever conceived, and as the Memorial name laden with all the wealth of dearest association of the people of Revelation. It is the Hebrew's personal name for his God—the Covenant name—the name that designates him as the God of

*I employ 'Jehovah' rather than the less familiar but more accurate form Yahweh. 'Jehovah' is, of course, a spurious form, made under a misapprehension by a combination of the vowels of Adonai with the consonants of Yahweh, following the Massoretic text, which means simply to remind one that according to the Jewish scruple Adonai is to be pronounced in place of Yahweh. But the form Jehovah has become so deeply rooted in popular usage that I retain it.

righteousness and revelation, the Deliverer of his people and Helper of the needy.* Without this name we must lose much of what is meaningful in the Old Testament, and of prime importance to religion in the progressive revelation through the life of Israel.

We are familiar with the fact that in the Bible personal names have a significance and importance that they do not have with us. 'The name of Jehovah' does not refer primarily to the name Jehovah or to any other one name, but to the divine nature and character as manifested among men. Jehovah's name is good and pleasant, and his people love it (Ps. liv. 6; cxxxv. 3; v. 11; lxix. 36). 'Jehovah is great in Zion; and he is high above all the peoples. Let them praise thy great and terrible name: Holy is he' (Ps. xcix. 2, 3).

'He hath sent redemption unto his people; he hath commanded his covenant forever: Holy and reverend is his name, (Ps. cxi. 9). Moreover, it refers not simply to actual manifestations of God, but to all that he is in the hidden resources of his being.

'So, these are but the outskirts of his ways: and how small a whisper do we hear of him! But the thunder of his power who can understand?' (Job xxvi. 14).

'Wherefore askest thou after my name,' says Jehovah in manifestation† to Manoah, 'seeing it is wonderful?' (Judg. xiii. 18).

But while the divine name or essence cannot be shut up in a single word, and therefore every human name for God must be imperfect, still the devout worshipper cannot dispense with a name for the Being to whom he prays, and the name Jehovah represents the highest intuitions and thoughts of the Hebrew race about God, standing thus for the Hebrew's complete sense and knowledge of his God. To him Jehovah was indeed the eternal and self-existent, whose face no man had seen, unchangeable in his essence; but he had broken his long silence and spoken to man: he is the God of revelation.‡

But when the time of new revelation was past, and men had

*See Preface to the Old Testament of the American Edition of the Revised Version, 1901, p. iv.

†'The angel of Jehovah' is not a personal being with a separate existence, but a theophony.

‡See Cheyne: *Origin and Religious Contents of the Psalter*, p. 289.

singularly forgotten the old prophetic ideas of inspiration and substituted for them external, mechanical conceptions, then all revelation was supposed to be contained in the Torah (or the Pentateuch), while the Books of the Prophets, the Psalms and the other books of the Old Testament were but inspired interpretations of the Law of Moses.* Among the teachers and expositors of the Law a literalistic principle of interpretation obtained. The Pentateuch discouraged a thoughtless use of the sacred name: 'Thou shalt not take the name of Jehovah thy God in vain' (Ex. xx. 20-7);† then, based upon this: 'Therefore shall ye keep my commandments and do them. I am Jehovah. And ye shall not profane my holy name; but I will be hallowed among the children of Israel; I am Jehovah who halloweth you, who brought you out of the land of Egypt to be your God; I am Jehovah' (Lev. xxii. 31-33). Aaron and his sons (*i. e.*, the priesthood) are enjoined to utter a blessing over the children of Israel, using the name Jehovah (Num. vi. 22-27), but there is no express sanction for its use by laymen in ordinary life. In this way a hedge was made about the Law, and the pronunciation of the name Jehovah was finally prohibited altogether, and ultimately forgotten.‡

In the later books of the Bible we can see those influences already at work which caused the name ultimately never to be pronounced by the Jews. There is a growing tendency to avoid the name. For instance, while in most of the Psalms 'Jehovah' is the prevailing name, in other Psalms the name Jehovah is rare and Elohim (God) common. In Ex. xx. 2, we have as a preface to the Decalogue, 'I am Jehovah, thy God,' and based upon this we have the oft-recurring phrases, 'Jehovah, thy God,' and 'Jehovah, my God!' Some of the later Psalmists say simply, 'my God,' leaving out 'Jehovah.' In other Psalms, however, and nowhere else in the Old Testament, we have the peculiar phrase, 'God, my God,' which is evidently written in place of 'Jehovah my God.' For example, in Ps. l. 7 we have an apparent quotation from Ex. xx. 2 (which, we have just seen, reads, 'I am Jehovah, thy God,') the quotation reading, 'I am God, thy God.'

*W. Robertson Smith: *Old Testament in the Jewish Church*, pp. 160, 161.

†For the true meaning of the Third Commandment see an article on the subject in the October number of *THE BIBLE STUDENT*.

‡Cheyne, *ut sup.*, pp. 302, 303.

Comparing Ps. liii. with Ps. xiv., and Ps. lxx. with a part of Ps. xl., we find that they are mostly identical, except that in several instances 'Jehovah' has been changed to 'Elohim.' The conviction is forced upon us that sometimes it was not the original authors of the Psalms that are responsible for the usage, but the collector or editor, who wished to suppress, as far as possible, the name Jehovah.*

Justification for this change in the Levitical Psalms, for the partial or complete avoidance of the name in certain late books of the Bible, and for the substitution for it of Adonai (Lord), has been sought in the sense of inadequacy of any personal name for him who is above every name. It is supposed that the name had a mythic origin and was a badge of particularism, and that its use was therefore wisely discouraged in the interest of spiritual monotheism. But spiritual monotheism rose to its purity and height in the prophets, and how much the name Jehovah meant to them! Take as an example the great Prophet of the Exile, and see also how the writer of Ps. cii. combines what was precious to the Hebrew in the name with a broad universalism and catholic ideal (vv. 11-22). †

'Salvation is from the Jews' (Jno. iv. 22); the Christian religion—the perfect religion—the religion of humanity—has a history, and we make recognition and confession of it by taking the Hebrew's covenant name for his God upon our lips. We cannot separate our own spiritual life from that of the fathers, nor would we wish to do so; rather we cling with affection to those sacred bonds that unite us with the past, and in this instance with the Old Testament Church. He that said, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob,' is the God of the living and is our God (Mt. xxii. 32). There is only one name for God that is worthy of comparison with 'Jehovah,' and that is his greatest name—'Father.' Happily the American Revised Version restores to the sacred text the name Jehovah.

*W. R. Smith, *ut sup.*, p. 198.

†Cheyne, p. 287.

THE BIBLICAL DOCTRINE OF POVERTY.

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By the sovereign ordination of God, poverty is constituted a perpetual fact in human history. The authority of Jesus Christ delivers to us the divine decree that the poor shall remain with us always. Radical speculatists and dreaming doctrinaires may boastfully publish with blatant advertisement economic and political schemes which rashly promise the speedy removal of the curse of poverty, and yet the hard facts of human improvidence and thriftlessness and misfortune, conjoined with the Biblical doctrine of express divine constitution, render it certain that poverty is to remain in all the future, as in all the past, an essential part of man's history on this globe. We may, and we ought to seek by all proper method, either of individual enterprise, or of legislative action, to diminish the number of lives and homes over which the dark, cold shadow of poverty rests, and yet we must transform human nature and revolutionize the ends of God's disciplinary government before it be banished altogether from our world. There can be no economic or political remedy, which administered like a pill to the body politic is to cure all of all its distempers, including poverty, while the curse of sin remains, bringing as its necessary result ills individual, social, national and universal. The great prophet of the olden dispensation speaks out of the very bosom of the law declaring "the poor shall never cease out of the land;" and out of the very heart of the new order issues the authoritative voice of Jesus saying, "Ye have the poor always with you." We have, then, the certain perpetual, and divinely ordained fact of poverty staring us in the face; originating in man's sin it is true, and yet taken up into God's disciplinary government and serving wise and gracious ends.

I. Note then, first, the Moral and Spiritual Uses of Poverty.

God's government over our world is disciplinary and educative, certainly so far as his children are concerned, and for their sakes the world exists and is run by its divine author and governor; the end thereof being the development in their character of all the graces peculiar to the distinctively Christian life. One chief part

of this discipline is given through the contact of soul with soul. Under God, we educate one another; and are effective teachers from our first breath to our last dying gasp. The little infant smiling in helpless dependence upon its mother's breast, and the mature octogenarian equally helpless upon his dying bed, are both in a sense educators; and all others from the idiot with his grin, to the great scholar with his stores of learning, are all of necessity engaged in the same enterprise. From birth to death we are all giving and receiving the discipline through which God puts us in the effort to make us men. As the diamond is polished by being ground in its own dust, so the friction of life upon life in the competitions of business, in the quieter contacts of home and society, and in the necessary relationship and work of life, is a large part of the process through which God educates a man into gentleness and generosity, sympathy and patience, humility and self-sacrifice.

The reciprocal influence of class upon class, of the poor upon the rich, of the well-to-do upon the needy, deserves signal emphasis in the study of life's discipline and education. The blessed ministries by which the needs of the poor and unfortunate are relieved, develop in those privileged to share in them compassion, sympathy and liberality in the use of means and these heavenly graces could not so well flourish in the soil, even of renewed human nature, did not poverty and distress furnish the occasion for their existence and exercise. The immortal Bishop Butler in his *Sermons on Human Nature*, has drawn with a masterly hand, the distinction, on the one hand between a passive sensibility, which is weakened and finally destroyed by exercise, like the transient feelings aroused by stories of distress upon the novelist's page, or the pictures of woe upon the stage, which eventually lose their power to arouse feeling or awaken interest; and on the other hand an active emotion which is strengthened by exercise, like the helpful sympathy which expends itself in practical relief for the needy and distressed, and which use only strengthens, until like a majestic river, gathering volume as it goes, it flows with enriching blessing through every life which it touches. And God designs that by the occasion which others' poverty furnishes there should gush out of our hearts the healing streams of compassion, sympathy and beneficence, to which the

unfortunate condition of God's poor invites us. How could God's rich children so plainly show and develop their compassion, sympathy and liberality had God no poor children in this world of his, in which he allows his richer children to love and minister in his name to their poor brethren.

The reception of the ministries of their brethren, who are more prospered in this world's goods, is intended to develop, on the other hand, a gratitude and humility which is the best adornment of the station in which God has placed them. The envy and the dislike which the unfortunate are sometimes tempted to feel for the more fortunate is to be displaced by a gratitude which recognizes the kindly sympathy that prompts the relief, and a humility which does not disdain to clasp the hand of a stronger and abler brother. And so the great social bonds of sympathy and gratitude are intended to unite in one organism two of the great classes into which men may be divided. These sympathetic ties binding men together create society; the mere juxtaposition of multitudes would not result in a social organism, as for example there is no real society in hell, however populous the multitudes with which it is peopled, because the individual atoms repel instead of attracting each other. Heaven is a perfect society because each spirit is bound to every other by the bonds of perfect comprehension, confidence and love. This earth contains an imperfect society, because the ties by which society is constituted are only imperfectly realized; and the moral and spiritual uses of poverty are largely found in the peculiar moral qualities developed, on the one hand in those who help, and on the other in those who are helped; and the existence of these qualities is the necessary condition of the real union of men, under the circumstances in which they live in this world, in the bonds of a living and genuine social organism, such as the Church ought to be in one of its aspects, such as the whole human race would really be if it had fulfilled its divine ideal.

II. Consider, second, the Duty of the Well-to-do Toward the Poor.

1. The first duty is to preach to them the Gospel of Jesus Christ.

When the faith of John the Baptist was shaken by his confinement in the gloomy dungeon in the very prime of his powers and

at the zenith of his usefulness, our Redeemer steadied and confirmed the faith of this noble prophet by pointing to the miraculous credentials which authenticated his divine mission, "Go and shew John those things which ye hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the Gospel preached to them." The crowning authentication was not the splendid miracles of unsealed eyes, unstopped ears, cleansed lepers, or heaving graves from the rising dead awoke to life, but the glad proclamation of the Gospel of God's grace to the poor—to the masses of the people. Jesus Christ acted upon two truths, which amount to discoveries so far as all other men are concerned; *first*, that all true and permanent reformations begin with the masses of the people, and *second*, that preaching is the most effective method of producing this Reformation. The Church of Christ, whose mission it is to represent her Lord in the world and to continue his work, accomplishes this high end by preaching as did he the Gospel to the poor. This explains the work of Foreign Missions in which the energies of the Church are enlisted in the august enterprise of carrying the glad news of salvation to the vast masses of men, more than a thousand million strong, whose poverty, temporal and spiritual, has not yet been transformed by the grace of God. This explains the work of Home Missions by which the Church is pledged to give the Gospel to those of our own race and blood, in our own land, who are too poor to support the ordinances of the Gospel for themselves. This explains the great cause of education by the Church, through which the men are provided and prepared whose disciplined minds and trained lips are to herald the tidings of salvation to all the lands. This explains that oft-time neglected, some time despised cause of colored evangelization, through which the Church endeavors to reach our poor "brother in black" with a pure and simple Gospel. This explains the Bible Cause, by which the inspired Word, "whose leaves are for the healing of the nations" is translated into all languages and scattered upon the wings of every wind.

There are two kinds of churches that ought to be revolutionized; first, a church composed exclusively of the poor, unless no other class is accessible, and second, a church composed exclu-

sively of the well-to-do, unless it be that they are the only class within reach. Both classes ought to be included in the encyclopaedic embrace of the church to illustrate the Catholicity of the Gospel, and because the disciplinary contact of these classes with one another is necessary to develop some of the choicest graces of the Christian character.

2. A second duty to the poor is to relieve their necessities as far as may be possible. It is well never to forget the valuable lessons taught by a suggestive and dramatic incident told by a minister of his visit to a poor woman lying sick on a scanty pallet on the bare floor, to whom without sufficient inquiry as to her condition he began to talk about the necessity of faith, the grace of Christ, the glories of heaven; and the half-starved woman lifted herself upon her elbow and with a convulsive effort dragged out the words, "I want bread, I want bread." Spiritual attentions may seem irrelevant when the body is perishing with hunger, or the frame is racked with torturing pain. Pious prayers must be translated into practical relief brought by willing hands and feet. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" A Barmecide feast will not stop the pangs of hunger, and pious prayers that empty stomachs may be filled, may go unanswered, unless those who thus piously pray send the necessary food to fill the painful void. If one were lying under a thin coverlet with the biting cold chilling the blood, emaciated with disease and the lack of wholesome food, would not the offer of spiritual remedies alone, seem cruelly irrelevant to the imperative physical wants. The Gospel of Jesus Christ will feed a starving soul, but it takes bread and meat to feed a starving body.

The Lord Jesus Christ has appointed his and our poor brethren as his representatives, and declares that the issues of the Final Judgment shall rest upon our treatment of these, his representatives, as the index of the attitude of our soul toward him. "Inasmuch as ye did it unto one of the least of these, my brethren, ye have done it unto me." "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." Christ's poor may be ragged and soiled, offensive perhaps to every sense, and yet they

are clothed with this sacredness that he has constituted them his representatives and will judge us by our treatment of them, as an infallible expression of the state of our feelings towards him.

III. Consider, third, the Methods in which this Relief is to be Administered.

1. Oftentimes individually and personally. There are specific cases falling under the attention of all of us, which cannot wait for the organic action of the Church or for the kindly ministrations of some voluntary society, and where our knowledge of the need is God's voice calling us to bring sympathy and relief. In our administration of private relief we ought to remember the great principle, which has so many widely ramifying applications in so many different spheres, that the best method of helping men is to help them if possible to help themselves. It is far better to help a man to earn ten dollars, than to pauperize him by giving him ten dollars; nor should we forget the Pauline doctrine, "If any man will not work, neither shall he eat." God has provided no plate at the table for the man who can work and will not work. He must get dishonestly every morsel he eats. Let us take care that we are not parties to the violation of God's law by aiding those who are not entitled to such aid. Many good men and women are abettors of the tramp and the vagabond in escaping the operation of this law. The good soul who says as if it were a virtue, "I never can refuse any one who asks for food at my door," is very likely too lazy to take the trouble of examining into the case of applicants for aid, and is perhaps glad to be relieved of some of the prodigal surplus accumulations which vex the spacious expanses of overloaded pantry shelves. Our personal charities ought to be as large as our means and opportunities may admit, but we ought to be sure that we are not doing evil rather than good by aiding some vagabond who subsists by working the sympathies and deceiving the confidences of better men. Of course one cannot excuse himself from all charities by the danger of deception or the difficulty of discriminating in doubtful cases; we must discipline our judgment in the discovery of meritorious cases, and develop our liberality in the bestowment of gracious beneficences upon those we judge to be deserving.

2. The Church by organic and official action ought to provide for its own poor.

There is an order of officers in the Church, whose function it is to take charge of the offerings of God's people for the support of the poor and use them for this purpose. But the deacons however willing and anxious to aid the poor cannot create the means with which this noble end is to be accomplished; wise and sagacious as they may be creative power does not belong to them, and hence they can only use the means which God's people place in the treasury of the local church. But the treasury of the local church is charged with the numerous items necessary for the support of the local church, and in addition is often encumbered with debts, so that wise and prudent administration of the finances of the church must arrange for the payment of just debts and the prompt settlement of current expenses, and when these items are discharged the surplus left for the relief of the poor is either a minus quantity or so infinitesimal that a microscope must be used to discover it. Ofttimes it is the case that the people of God distracted by the just presentation of the great benevolences of the Church fail to appreciate the needs of their own local church, and do not realize that they may as truly worship God by presenting their offerings for the sacred cause of the support of their own church, as by presenting glad gifts to Home or Foreign Missions and in this way, we may account for the fact that unfilled church treasuries sometimes forbid the deacons to contribute to the necessities of the poor saints.

3. But there are poor outside of the pale of all the churches whose needs must be met by the wisest system of which the circumstances will admit.

In the larger cities voluntary societies for the relief of the poor are organized, employing a paid agent who gives either a part or the whole of his time to the examining of the needs of the poor and administering for their relief the funds contributed to the society. In the smaller towns or villages the employment of these paid agents would absorb too large a proportion of the amount available for charitable purposes, and so very frequently, the town or village is divided into districts, sufficiently small to be known and visited with ease, and each district is assigned to one or more persons (who give their services gratis) and who are charged with the duty of investigating all cases which seem to call for aid. Of course, neither of these plans is biblical in the sense of express

appointment by authority of Scripture, but either is biblical in the sense of being a decent and orderly method of wisely discharging an imperative duty imposed by the Scripture. Of course, mistakes will be made under either of these plans, by the most prudent district visitors, or the wisest paid agents. There is but one person in the world who claims infallibility, and he cannot open his mouth without belying his claims. If one is waiting to find perfect plans and perfect administrators of perfect plans, before he will co-operate, he had better go out of the world as speedily as possible. It is an obvious duty to co-operate with all institutions which on the whole do good, at the same time using wise and tactful methods of making them still more influential for good and beneficent ends. So that there is a wide field for this charitable work, either individually, or through one's own church, or by aiding in wise measures in every community for the relief of the poor.

It is well to be able to say with Job: "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; if I have seen any perish for want of clothing or any poor without covering; if his loins have not blessed me and if he were not warmed with the fleece of my sheep—then let my shoulder fall from my shoulder-blade, and mine arm be broken from the bone."

Current Biblical Thought.

Albert Réville
On the French
Clergy and
Criticism.

The Revue de l'Histoire des Religions, publishes prominently on the cover of every number the

declaration: "The Review is purely historical: it excludes all articles bearing a polemical or dogmatic character." The thing, of course, cannot be done. How little it can be done is illustrated by a short paper published in the number for July-August, 1902, from the pen of M. ALBERT RÉVILLE, bearing the title "Biblical Criticism and its Introduction among the French Catholic Clergy in the Nineteenth Century." "This is not a controversial article," says M. RÉVILLE in opening it: "it is the simple statement of a fact of which no one who is interested in the evolution of religious ideas in contemporary French is ignorant." Nevertheless it is a controversial article, and pleads the cause of the "Biblical Critics" in the ranks of the French clergy with skill; while it castigates their opponents with a steady flow of delicate irony. Long ago EDGAR QUINET, "with vibrant eloquence" reproached the French Clergy with dullness and inertia for leaving the search for truth to strangers: nay, longer ago still, RICHARD SIMON set them a good example in the matter—though indeed the persecutions he had to suffer for it naturally lessened the number of his imitators. These critics are certainly misconceived, if they are thought to wish "to demolish the Bible." They are themselves persuaded, on the contrary, that "in exposing the Bible to the full light of history and applying to it the rules which constitute the laws for studying other ancient documents, they

are enhancing the religious value of the Bible and eliminating a great portion of the difficulties that it raises for modern thought." If they are accused of pride of knowledge, and a rash sounding of depths beyond our plummet—why, there is a pride of ignorance abroad too, and it is much more dangerous than any pride of knowledge; and surely as to these unsoundable depths, we shall all draw up the plummet when it really refuses to go any deeper! "I once knew an eminent professor of theology who from his youth up manifested a passionate taste for religious studies. 'Take care, my child,' said a venerable traditionalist to him, 'beware lest you drown yourself in the ocean of mystery: remember the Apostle's declaration that there are things into which the angels themselves long to gaze and cannot reach the bottom.' 'The Apostle is certainly right,' replied the young man, 'and you are right too, dear sir: but why should I not imitate the angels?'" Such remarks as these make up the body of the paper, which finds its excuse in a wish to introduce the reader to a book which gives the entire history of the movement among the French Clergy towards Biblical Criticism: M. ALBERT HOUTIN's *La Question Biblique chez les Catholiques de France au XIX. Siècle* (Paris: A. Ricard et fils).

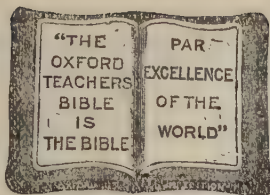
Almost the only paragraphs in the article which give us an insight into M. RÉVILLE's own point of view are two. In the one he seeks to precise the spirit of the adherent of the newer criticism. "Were we to venture to

sum up in one word that which distinguishes them from the commentators of former times, we should say—but it is only our personal opinion—that their labors fall in with that movement of contemporary science by which the principle of evolution here as everywhere is more and more substituted for that of creations and apparitions succeeding one another abruptly and without organic connection." This judgment seems to us perfectly sound. In the other passage he attempts to quiet apprehensions as to the results of Biblical Criticism. This is how he does it. "It is a law of religious history that every religion at a certain moment of its existence forms for itself a 'sacred book,' meant to preserve the memory of its origins and to fix its essential principles. The Koran, the Vedas, the Chinese Kings, the sacred books of Buddhism, bear witness to this law no less than the Old Testament for the Jews and the New Testament for the Christians. Whatever judgment science may pass on the mode of composition, formation, collection of a book which is thus given canonical dignity, it cannot be robbed of its character as the documentary and irrefragable witness of the faith of the age of its appearance, and of the fundamental principles of the religion of which it is the standard. When this point of view is understood, the field is left free for a criticism of the sources and narratives of which such a book is the condensation or reflection, and those who exercise this criticism ought not to be accused of destroying the edifice, which they are only seeking better to understand." Surely M. RÉVILLE's face was illumined with a broad smile as he penned these engaging sentences. Certainly, if the Old and New Testaments are to be placed, as a matter of mere prejudg-

ment, on the plane with other so-called "sacred books," few will feel interest in resisting any dissection of them to which the most radical criticism may wish to subject them. The very point at issue in the whole controversy with modern "criticism" is whether they can be thus placed on the same plane with other "sacred books," and be treated as, like them, valid witnesses only for the belief of the time when, in a naturalistic evolutionary scheme of origination, each of the books included in them may be imagined to have been written: or whether they are not rather, unlike all other so-called "sacred books," valid witnesses of what was known at the time when each of them professes to have been written or of which each of them treats. M. RÉVILLE's brief statement simply repeats the fault of the whole modern school of criticism: it begins by assuming what ought to be proved, and then seeks to support this assumption by adducing as reasons for it what must needs be true if this conclusion is valid. But we are wandering from our subject. We have no brief for defending the procedure of the "traditionalists" in France in dealing with the beginnings of Biblical Criticism in the ranks of the French Clergy. Indeed, we scarcely know whom to sympathize with in this conflict. Poor French Clergy, caught between the millstones of a destructive Biblical Criticism on the one hand and a most un-Biblical obscurantism on the other! The piquancy of the situation turns on this: that these gentlemen are apparently able to believe in an infallible Pope, but not able to believe in an infallible Bible! Such a keen instrument as "historical criticism" is surely, in any event, out of place in such hands. B. B. W.

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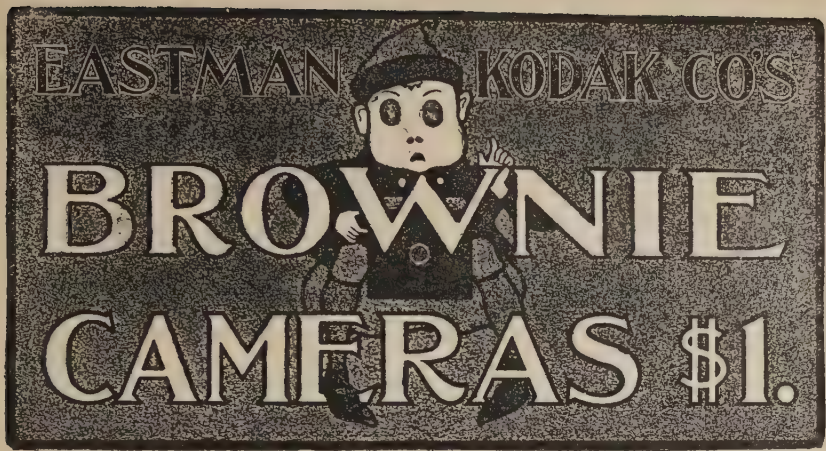
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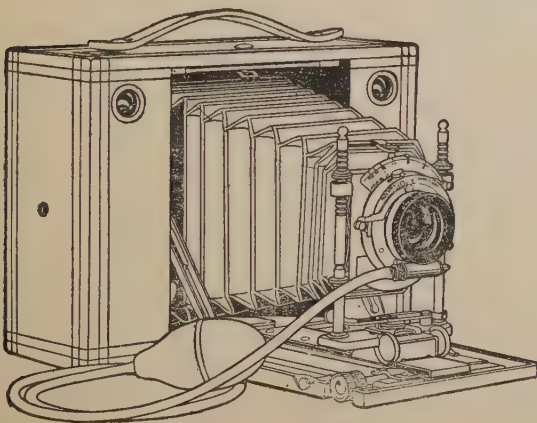
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MARCH, 1903.

NUMBER 3.

The Bible Student

Prove all things; hold fast that which is good.

Editors:

WILLIAM M. MCPHEETERS, D. D.

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CONTINUING

The Bible Student and Religious Outlook.

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Number 3.

The Question Of Miracles.

One would think it a principle too obvious to require insisting upon that every discussion of miracles should begin with a clearly defined conception of what a miracle is and what is asserted to have occurred when it is affirmed that a miracle has taken place. Nevertheless, this is a principle which has not been universally acted upon. Many of the debates which have been held as to the possibility and the actual occurrence of miracles have been vitiated *ab initio* by lack of agreement between the parties as to what it is they are talking about. If the question of miracles is only a question of size, as "theologians," according to Prof. BORDEN T. BOWNE (*The Independent* for January 15, 1903, p. 151) are apt to think—and so, a raising from the dead would be a miracle because it is so stupendous a thing and "an answer to prayer of moderate dimensions" would not,—the question could easily be settled by the simple use of a spiritual tape line. If the question is only a question of God's manifest presence and activity, then it is settled at once in the personal experience of every Christian, who in his closet or in his hours of danger or distress has "met

with God." If it is only a question of whether God's hand is outstretched for the governing of the universe, so that nothing occurs without his ordering and direction, then it is settled for every one having an eye for final causes, who will observe the course of nature or the progress of history at all; everything that occurs is a miracle. But if it is a question of something more specific than these things, we must surely begin by defining just what it is, that we may know precisely what to look for. Nor ought it to be so extremely difficult to say what we mean by a miracle that we should be justified in declining the task. Certainly, it may cost us some care. As Dr. C. M. MEAD points out in his admirable discussion of the definition of a miracle included in his volume of Stone Lectures (*Supernatural Revelation*, N. Y., 1889, pp. 96), our definition may err either by overstatement or by understatement.

Overstatement: "It is an overstatement," he says, truly,
"Violations of Nature." "when a miracle is spoken of as a violation, or suspension, or transgression of the laws or forces of nature." A miracle is not performed by or

through the forces of nature or according to its laws: but is, as MILL accurately defines it (*Logic*, Book III., ch. XXV., 32), "a new effect supposed to be produce^d by the introduction of a new cause." It does not "violate" any law of nature that a new cause should produce a new effect. It does not "suspend" any law of nature that the intrusion of a new force should be followed by the appearance of a new result. It does not "transgress" any law of nature that the new force is productive of new effects. The mark of a miracle, in a word, is not that it is contra-natural, but that it is extra-natural and more specifically that it is super-natural. It is not conceived as a product of nature, different from or contrary to the ordinary products of nature; but as the product of a force outside of nature, and specifically above nature, intruding into the complex of natural forces and producing, therefore, in that complex, effects which could not be produced by the natural forces themselves. These effects reveal themselves, therefore, as "new"—but not as neo-natural but rather as extra-natural and specifically as super-natural.

Understatement: It is, therefore, on the other hand
Products of an understatement,
Natural Forces. when a miracle is spoken of as the product of the ordinary and known forces of nature under the manipulation of the infinite intellect of God, or even as the product of occult and so-called "higher" natural forces brought into action by the omniscient control over nature exercised by God. By such definitions miracles are reduced to the category of the natural. For the forces of nature, under whatever guidance, can produce nothing but natural effects. They are thus confused with what we know as "special providences." The

mark of a miracle is, on the contrary, just that it is not the product of "second causes," under whatever wise and powerful government: that it is not analogous, therefore, to the effects which we produce in our intelligent adaptation of the forces of nature; but that it is the product of a new force introduced into the complex of natural forces and producing in that complex a new effect.

In Nature, But No doubt this effect
Not of Nature. thus produced is an effect in the complex of nature, and exhibits itself, in that sense, as a "natural" effect. But it is nevertheless an effect to the production of which—when conceived barely, in itself alone—the natural forces working along with the force which really produces it, contribute nothing whatever. These natural forces are continually operative during the whole process of the production of the miracle. The miracle takes place in and among them, not "violating," "suspending" or "transgressing" them. And therefore the new force acts in harmony with the natural forces operative at the time and place where the effect is produced; and the product of the new force appears thus without wrench in the complex of natural effects, and takes its place in this complex, as amenable to these forces so far as they are operative upon it, and, therefore, subject to all natural law. The wine made at Cana, *e. g.*, was true wine, and produced all the effects of wine; it was made under the conditions of the natural forces then and there operative, and became at once on its production subject to them; but it was not made by them, nor with their co-operation. The complex of nature furnishes thus the condition of a miracle; but in this sense only, that a miracle occurs in nature, and its product takes its place in the complex of nature; but it is in

no sense, in whole or in part, the product of nature. It is of the differentia of a miracle in a word, that it is, as distinguished from a subjective effect, objectively real, and takes place in the external world. And thus are set aside the attempts sometimes made to explain miracles "by transposing the marvels from the physical to the mental world"—as if the wine at Cana, for example, was not really wine, but men's sense of taste was so affected as to make what was really water seem wine to them.

**Definition
Of Miracle.**

A miracle then is specifically an effect in the external world, produced by the immediate efficiency of God. Its differentia are: (1) that it occurs in the external world, and thus is objectively real and not a merely mental phenomena; and (2) that its cause is a new, supernatural, force, intruded into the complex of nature, and not a natural force under whatever wise and powerful manipulation. ROBERT BROWNING has caught the idea when he cries:

"Here is the finger of God, a flash of the will that can—

Existent behind all laws, that made them, and lo! they are!"

The question as to miracles, therefore, is simply whether any such events as this have ever occurred. Have there ever occurred effects which are just a "flash of the will that can," of the will that exists behind all laws, that made them, and that acts at discretion through, along with, or apart from them? The question as to miracles is, therefore, not precisely the question of the supernatural. There are modes of the supernatural that are not miracles. There is the subjective supernatural: and miracles are objective occurrences in the external world. There are objective supernatural occurrences in the exter-

nal world, the proximate causes of which are to be found in what we know as "second causes," though these "second causes" are so utilized by God as to produce results to which they are inadequate when left to their "natural working:" these we call "special providences." There is the supernatural, of the entire world-order, due to the immanent concursus of God, by virtue of which the world-order is a providential order. The question is whether over and above all these, there is another mode of the supernatural,—the mode we call miracle,—the mode of the immediate as distinguished from all mediate operations of God's power in the external as distinguished from the subjective world.

**Grounds of
Denial of
Miracles.**

There are many, of course, who answer this question at once and emphatically in the negative. And the number of these, we are told, is increasing. The grounds taken up by such are generically three. They usually declare that such events are impossible; or that they are, though abstractly possible, incapable of being proved to have taken place; or that though, of course, sufficient evidence of their occurrence would be conceivable, as a matter of fact sufficient evidence of the occurrence of such events has never been produced. We have enumerated these three grounds in what seems their natural order, and the order moreover in which they probably actually lie in the minds of objectors. It may cheerfully be admitted, however, that they are ordinarily explicitly defined in the consciousness of objectors in the reverse order. When the evidence for a miracle presents itself before their minds it scarcely finds hospitable reception; and when that evidence is exceptionally abundant and cogent, they are

compelled to face the question, What kind and amount of evidence would avail to convince them that an event outside of the natural order had actually taken place. Honesty compels them to reply that no amount of evidence would convince them of the real occurrence of such an event, and they thus discover their real position to be that a miraculous event is as such incapable of proof. Why such an event should be incapable of proof, however, is not immediately obvious. If it occurs, it ought to be capable of being shown to have occurred. Ultimately, therefore, this ground will exhibit itself as incapable of occupation, except on the postulate that the occurrence of such an event is in itself impossible. The assumption of the impossibility of an event outside of the natural order may be believed, therefore, to underlie and condition, consciously or unconsciously, the thought of all those who at once and emphatically deny the existence of such events, whether they base their denial explicitly on this postulate, or on one of the other grounds enumerated. Logically, at all events, it seems to come to that.

**Fundamental
Ground
Confessedly
Assumption
Of Their
"Impossibility."**

That this is true is naïvely allowed, indeed, with sufficient frequency. Mr. ALFRED W. BENN, for example, published some years ago in *The New World* (September, 1895), a paper, the whole purpose of which was to contend that disbelief in the supernatural, among historical investigators, is *a posteriori*,—the result, not the cause, of modern destructive Biblical criticism. The "science of historical evidence," he tells us, "refuses to accept any story not intrinsically probable, except on the testimony of eye-witnesses, or, at the very least of contemporaries" (p. 43 f).

Whence it would seem to follow that "the science of historical evidence" would accept even intrinsically improbable stories,—that is, in this context, accounts of miracles,—on the testimony of eye-witnesses; that it would be at least conceivable that the testimony of eye-witnesses could be so strong and convincing that it would compel the acceptance of such stories. Yet shortly afterwards (p. 440 f), Mr. BENN with great naïveté drops the remark: "If the evidence of eye-witnesses could convert the rationalists to a belief in miracles, incredulity on this point would long ago have ceased to trouble the apologist." The confession here that the testimony of eye-witnesses, as formerly demanded, is available for miracles; but that the rationalist is unconvinced of the reality of miracles by any testimony whatever—that is, that the possibility of miracles is *a priori* denied by him—is flagrant. Let us turn, however, from the incidental to a formal confession that this is the real state of the case. Dr. WILLIAM MACKINTOSH finds himself unable to admit that any supernatural events lie at the origin of the Christian religion. He says:*

"With a large and ever increasing number of cultivated men we hold that miracles not only 'do not' but cannot happen. . . . We confess that as here stated in synthetic form, this assumption has all the appearance of an unwarranted begging of the whole question in dispute, and a summary setting aside of the claims of Christianity to be a supernatural revelation. This has been so strongly felt that in order to avoid the appearance of a *petitio principii*, many even of those critics who deny the supernatural nature of Christianity, set out by admitting the possibility of miracles in the abstract, while maintaining that the alleged miracles of Christianity do not satisfy their canons of credibility: and no doubt

**The Natural History of the Christian Religion*, p. 20.

this intermediate position has a certain air of judicial candour, and of dispassionate consideration. But it cannot be concealed that this mode of treatment opens the door to endless controversy and gives no hope of a conclusive settlement. . . . It is impossible to determine the amount of evidence which is necessary to prove the reality of an alleged miracle, or to say when it is that the presumption against such an abnormal occurrence is overcome. . . . Indeed, it is easy to see that to grant the possibility of miracle in the abstract, is to surrender the whole position to the orthodox theologian. To say the very least, it is to place the supernatural character of Christianity among the things which cannot be disproved, and to throw the door open to a never-ending because resultless controversy between the scientific and the religious spirit. . . . Nothing more need be said to demonstrate what an inconclusive procedure it is to rest the denial of the miraculous element of the Gospels, as KUENEN in Holland and HUXLEY in this country are disposed to do, on the inadequacy of the historical evidence. When a critic like KUENEN professes to believe, or not to dispute, the possibility of miracle in the abstract, and to be willing to leave that as an open and unsettled question, but at the same time shows himself very exacting as to the evidence for the miraculous element in Christianity as a whole, or for the miraculous works recorded of Jesus in particular, and declares that the evidence for these does not satisfy his canons of credibility; the likelihood is that unconsciously to himself, there is an *arrière pensée* in his mind equivalent to the denial of the possibility of miracles; at least, that is the impression which the rigour of his criticism will make on the minds of others."

We may suspect, then, that a more or less clearly formulated assumption of the impossibility of miracles, underlies the strenuous opposition to the admission of their reality, of all this class of writers: as we may contend that only on this assumption may the denial of their reality be made good.

Why Are Miracles "Impossible"?

When we ask for the grounds of this assumption, however, we shall seek long for a satisfactory answer. Certainly Dr. MACKINTOSH himself, who insists that the whole case must be based on this assumption, has no sufficient reason to give for making this assumption. He tells us that, in his own mind, the origin of the conviction of the impossibility of miracle was mediated by a general view of what he calls the "religious relation:"* that is to say, he first came to believe that man's relation to God was that of a child to his father, and this "led him on to the position that miracle is impossible." How it did so extraordinary a thing he does not stop to tell us. He defends this position, however, solely by an appeal to what he considers the implications of scientific research.

"Science," he tells us:† "has brought into view certain considerations which strongly imply the impossibility of any infraction of the immanent laws of existence. . . . Science has pushed its investigations into almost every department of existence, and in every one, physical and psychological, to which it has gained access, it has found that all occurrences, phenomena, and sequences bear invariable witness to the control of law and to the sway of order—that what is called divine action never operates irrespective of such order, or otherwise than naturally,—i. e., through, or in accordance with such order. The inference is irresistible that the same thing holds true in those departments also, if such there be, which science has not yet invaded, and the tendency is fostered in the scientific mind to assume that every fact or event, however strange, and apparently exceptional or abnormal, admits of being subsumed under some general law or laws, either already ascertained or yet ascertainable."

Accordingly—

"Modern thought holds, in the

* P. 20.

† P. 23.

form of a scientific conviction, what was matter of surmise or divination to a few of the leading minds in ages long past, viz., that the universe is governed by immutable laws inherent in the very nature and constitution of things,—by laws which are ‘never reversed, never suspended, and never supplemented in the interest of any special object whatever.’ ”

So far as we are able to apprehend this reasoning, it appears to lay down as premise, the discovery by science of the uniform order of nature and the conviction arising from that, that the forces of nature are adequate for all the ends of nature; and then to draw from this premise, as intermediate conclusion, that this order of nature is never invaded by its author “for any special object whatever” not provided for in its own forces and laws; and then further, as ultimate conclusion, that miracles are “impossibles.”

Failure to Make Out Such “Impossibility.”

The stringency of the steps in this reasoning does not readily appear. How we can infer from any study of the ordinary course of things, however protracted, profound or complete, that an extraordinary event never occurs; and how we can infer from the conviction that such an extraordinary event never occurs, that it is impossible; it is not easy to see. An extraordinary event is by definition outside the ordinary course. Whether it occurs or not is, then, not a matter of inference from the ordinary course, however completely investigated or understood; but a matter of simple observation. And whether in the absence of such observed extraordinary events, they are “impossible,” is again not a matter of inference from their non-occurrence; but must rest on some principle deeper than experience can furnish. The fact is, in other words, that the impossibility of

miracles can be affirmed only on *a priori* grounds: Dr. MACKINTOSH’S attempt to supply an *a posteriori* ground for it was predoomed to failure. The atheist, the materialist, the pantheist is within his rights in denying the possibility of miracle. But none other is. So soon as we adopt the postulate of a personal God and a creation, so soon miracles cease to be “impossible” in any exact sense of the word. We may hold them to be improbable, to the verge of the unprovable: but their *possibility* is inherent in the very nature of God as personal and the author of the universal frame.

The Occurrence Of Miracles A Matter of Just Evidence.

But if possible, then, as Dr. MACKINTOSH admits, their actual occurrence is a matter of experience and is a proper subject for testimony. The question of miracles, then, is after all just a question of evidence. There may still remain room for dispute with reference to the kind and amount of evidence which should be held requisite to establish their actual occurrence. It is possible to say—men have said—that only miraculous evidence could establish the actual occurrence of a miracle. But it is also very possible to show that this is a position at least as untenable as the *a priori* denial of their possibility. For,—but that is another story, and too long a story to be entered upon here and now. Let it suffice for the present that the *a priori* assertion of the impossibility of miracles is shown to be an untenable position, and that, therefore, all denial of their actual occurrence based explicitly or implicitly on that assumption (and according to Dr. MACKINTOSH all denial of it is based at least implicitly upon that assumption) falls to the ground.

B. B. W.

**Bible Study :
Timely
Questions.**

*The Biblical World** has been asking some questions that are not only timely but exigent. As they bear directly upon the matter of Bible study, we feel that we cannot do better than to pass them on. The questions referred to are: "Shall the Sunday school supplant the parent?" and "Shall the family abandon worship?" Could any questions touch the subject of Bible study at a more vital point? Let any one consider what is involved in the neglect of religious instruction and of family worship in the homes of those who profess and call themselves Christians. Certainly in the case of all those who practice infant baptism it means a disregard of solemn vows that may well awaken the greatest misgivings as to the religious state of the parents themselves. But as the taking of such vows does not create the obligation that rests upon the parent to care for the spiritual welfare of the child, so the fact that one has not taken them does not absolve from this obligation. It has its grounds in the parental relation itself and in the purpose of God in instituting the family. No obligation can be more obvious: nor can any be regarded as paramount to this. No activity in the Sabbath school, the church, or the community, can atone or compensate for its neglect.

**Purpose of the
Family.**

It may be well for us to remind ourselves that the family is, as stated above, a divine institution. It is no mere arrangement *de convenance* struck up between a man and a woman. It ministers in manifold ways to man's present personal comfort and well being; but that was not the primary purpose of its institution. What that is we are not left to sur-

mise. Malachi gives it very explicitly:

"And did he not make one, although he had the residue of the spirit? And wherefore one? He sought a godly seed."

Marriage, therefore, is monogamous, because monogamy favors and furthers, as polygamy is hostile to and frustrates the end for which the family exists, that end being the rearing of the children in the fear and love of God.

This appears further in the statement made by Jehovah in reference to Abraham:

"For I have known him to the end that he may command his children and his household after him, that they may keep the way of Jehovah to do justice and judgment; to the end that Jehovah may bring upon Abraham that which he hath spoken of him."

Nor are we left to inference as to the duty of parents to give specific and systematic instruction to their children in reference to God and their relations to him. What notes are clearer, or more sustained throughout Deuteronomy than just these two: the maintenance of family instruction and family worship? The following is a classic instance:

"And these words which I command thee this day shall be upon thine heart and thou shalt diligently teach them unto thy children and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up" (Deut. vi. 6).

The frequency and urgency with which this duty is enjoined suggest not only the great importance attached to it, but also the danger that it would be neglected. Further, it suggests the dangers arising from its neglect. There is no surer sign of religious dry-rot: nor any path that leads more certainly to the paganization of the children, the church and society.

*January, 1908.

The Question Of Time.

We may be reminded that the practical question here after all is the question of time, and that this question is very practical. There are but so many hours in the day. There are fixed limits of human endurance. The movement of modern life is rapid, its business and social demands very relentless. It may even be said that the demands of our modern religious life itself are unfriendly to the patient, prayerful, thorough study of God's Word; unfriendly also to family instruction and to family worship even on the Sabbath day itself.

What with the church service morning and evening, the Sabbath-school, the Young People's Society, the Y. M. C. A., the mission Sabbath-school, one can find little time, even if he had the necessary physical and mental energy for profitable personal Bible study; and as for family religion, and the instruction of one's own children, the thing is out of the question. Now all this is doubtless true. The worldly, or let us say, the less spiritually minded Christian has his time and energy so drained by six days of unremitting attention to his business that when the Sabbath comes nature is clamoring for relaxation and recreation. If he can drag himself to church in the morning or in the evening it is the utmost exertion to which he finds himself equal. The zealous disciple on the other hand plunges into "Christian work" with such ardor that his every moment is occupied and he retires after the evening service pretty well fagged out. It will be observed, however, that what has been said merely describes the situation, it does not justify it, nor does it alter its gravity. And as an explanation it amounts only to saying that with many Christians religion is purely a secondary matter: that this present world bulks

so large before their minds, as to leave only the smallest space for God: that the things that are seen and temporal have crowded out the things that are unseen and eternal. With others it seems to come very near saying that they are so absorbed in serving God along lines of their own and others devising that they have not taken time to and how to serve him along lines that he has marked out for them—say in Deuteronomy vi. 6, as above. Without entering into details, or offering a solution for the difficulties of the case, one thing is clear, namely, that the situation above depicted is abnormal and perilous.

Questions Passed On to Pulpit And Religious Press.

May we not bespeak for the questions of *The Biblical World* the consideration that they merit at the hands of all pastors and of the religious press? May we not ask that they will press them upon the attention and consciences of all parents? It will require line upon line. He is a sorry pedagogue indeed who has not learned the necessity of repetition—and its power also. Here, then, are the questions: "Shall the Sabbath-school supplant the parent?" "Shall family worship be abandoned?" An affirmative answer means practical paganism: a negative answer means religious awakening, and perhaps the salvation of one's own children.

An Important Movement for Bible Study.

The November (1902) issue of *The Biblical World* contained

"A call for a convention to effect a national organization for the improvement of religious and moral education through the Sunday-school and other agencies."

This "Call" issued from an organization known as "The Council of Seventy," which has its headquarters

in Chicago and is closely affiliated with the University of Chicago. The "Call" thus issued by the "Council of Seventy" was signed not only by the members and associate members of that organization, but by two hundred and forty-four others, making a total of four hundred and seventeen signers. Among the signers were forty-five "presidents and deans of colleges and seminaries;" forty-eight "professors in colleges and seminaries," sixty-six "Sunday-school, Y. M. C. A., public school and other workers" and eighty-five "pastors of churches." They represent, for the most part, the East and the Middle West.

Such a movement as this can scarcely fail to attract to itself the attention of all who are interested in the study of the Bible as God's Word. Indeed, it has already elicited much comment from the religious press: some as was to have been expected favorable, and not a little that is adverse. We have refrained from comment until now in the hope of getting additional light. This we now have: furnished us by an extended editorial in *The Biblical World*.*

Personnel. What the personnel of the Convention itself will be; or what that of the organization which it is expected to establish, we cannot now tell. Perhaps it can be forecast with some certainty from that of the signers of the "Call." What this is may be seen from a carefully prepared analysis appearing in *The Presbyterian*.† From that we learn that—

"Sixteen religious newspapers, some of them widely circulated, furnish each one a signer. Publishers of books and papers for the young are included. The editors and secretaries of Sabbath-school work in more than one of the evangelical denominations are enrolled, as if to insure the

new movement a place in denominational literature. Certain great institutions doing a work common to all evangelical denominations, and supported alike by all, furnish representatives."

"Three of the members are men, who have been retired from institutions connected with as many different evangelical bodies because of their erroneous teachings concerning the Scriptures" * * * "Two more members are connected with bodies avowedly Unitarian."*

In this connection it is further to be noted that—

"To the total list of signers the University of Chicago alone contributes twenty-three names, including two trustees as well as the professors and lecturers. In the Council of Seventy, it has nine members. On the 'General Committee,' consisting of seven members, it has four professors and one lecturer. Of the eight committees preparing for the convention, five have for chairmen representatives of the University of Chicago. Next in influence comes Union Seminary, New York, which has nine signers, and Yale University, which contributes eight. No other institution contributes more than four."†

The following though a negative rather than a positive feature is perhaps worth noting:

"The list contains no name which represents an institution of learning in the Reformed Dutch Church, the German Reformed Church, the Southern Presbyterian Church, and only one from the United Presbyterian Church."

"Plan of Membership." Students of this movement will also be interested to know the basis of membership in this Convention. The organization to be effected, as appears from the terms of the "Call," is expected to be "national." The scope of its work is also expected to be national and to exert a moulding influence upon every agency now at work promoting and

*February, 1903.

†January 28th, 1903.

**The Presbyterian*, Jan. 28th, 1903, p. 5.

†*Ibid.*, p. 5.

guiding the study of God's Word. It is pertinent then to note that the Convention that is to give being to this organization is in no sense representative of the agencies that it proposes to dominate. Not only does this Convention meet under the "Call," but its membership is determined under the censorship of the "Council of Seventy." The "Call" itself says:

"The convention to consist of (a) members and associate members of the Council of Seventy; (b) invited teachers, ministers, and editors; (c) invited pastors of churches and superintendents of Sunday-schools."††

The Presbyterian, quoting from a document that has not fallen under our eye says:

"The membership is 'to be determined by invitation, but until a certain limit is reached' the committee in charge 'will consider applications from persons who desire to attend.' "§

Aims and Scope.

Students of this movement will also be concerned to know as soon and as definitely as possible its aims and its scope. The editorial in *The Biblical World** gives the desired information. As to the aim and function of the organization, it says—

"The new organization should not be simply a new agency on the same plane with others, but an organization which can stand above all existing agencies and institutions to scan the whole field, to perfect and to spread an ideal, to advise as to principles and as to ways and means for better work, to guide all existing agencies and all individuals toward a unified and a common conception of their task, and to inspire a supreme combined effort toward the higher religious and moral education."**

And again

"What is sought is an organization which can accomplish for the single organizations and individuals en-

gaged in this work the same service that in military affairs is rendered by the general staff."§

Once more

"The function of such an organization would be to advise and to inspire all agencies, and to perform such general service as would promote the efficiency of all."*

The scope of the organization is outlined with equal unequivocalness—

"The scope of the movement should certainly be no narrower than that set forth in the first official statement, namely: (1) the Sunday schools, (2) The Home, (3) the Theological Seminaries and Colleges, (4) the Academies and Private Schools, (5) the Public Schools, (6) Young Men's and Young Women's Christian Associations, (7) Young People's Societies, (8) Mothers' Clubs, (9) City and Village Libraries, (10) Church and Sunday-School Libraries, (11) the Religious Press, (12) the Daily Press."**

The Service to Be Rendered.

As was to be expected and is most proper the promoters of this organization have very definite conceptions of the service it is to render. Negatively it is not to propagate the views of "any one school of biblical criticism:" nor "to be an instrument for the spread of unproved hypotheses in biblical interpretation:" nor "to supersede any of the existing agencies which it seeks to assist." Positively it hopes to unite all the Bible students of the country

"Upon a constructive teaching of the Bible which will leave in solution those historical problems that are now under investigation, while it will put to their legitimate use the vital and clear practical teachings of the Bible in matters of everyday religion and morality."‡

And further it will endeavor

"To enlighten and arouse pastors to their duty regarding the Sunday-

††*Bib. World*, Nov., 1902.

§*Ut sup.*, p. 6.

*February, 1903.

***Ibid.*, p. 85.

§*Ibid.*, p. 86.

**Ibid.*, p. 86.

***Ibid.*, p. 85.

‡*Ibid.*, p. 90.

school, to make its crucial importance for religious and moral education more clearly and widely recognized, to improve its religious and moral instruction by the setting forth to increase the knowledge and ability of the teachers, to enlist the co-operation of many able people who are out of sympathy with the present Sunday-school instruction."

Especial emphasis is laid upon "securing a better substance of instruction in accordance with modern knowledge."*

This is unquestionably an important service. About the desirability of it in the abstract there would perhaps be little difference of opinion. We have, however, read *The Biblical World* to very little purpose, if the "constructive teaching," the "higher ideal" and "method" and "the better substance of instruction"—does not mean, practically, the "solution" of "those historical problems," that are now under investigation in a way that will ultimately affect most damagingly the "religious and moral" value of the Bible itself.

This we say is our reasonable apprehension, and that notwithstanding the fact that the callers of this Convention no doubt think they are doing God service.

Attitude Desired In Existing Organizations. We have already noted the attitude which this self constituted "great advisory body" expects to take toward organizations already in the field. It is one similar to that that "the general staff" bears to the army of the country. But we are further informed of the attitude its promoters hope to see existing organizations take toward it. This is all summed up in the one word "Receptivity." Note the following question and answer:

"It has been asked what the new organization will desire of the International Sunday-school Association.

In reply it may be said the new organization will probably desire that the Association assume a receptive attitude toward the activities and recommendations of the new organization."**

What will result if existing organizations show a lack of receptivity is not clearly stated. The promoters of this movement, however, are evidently apprehensive that anything that looks like "restricting the liberties" of schools in connection with existing organizations might lead to "division." This they are anxious to avoid "if possible," among other reasons because it will deprive the separated schools from the benefit of the "leaven" that the "Called of the Council of Seventy" will furnish those that in the event of "division" would secede from organizations now in the field.

Influence of Such an Organization.

The Presbyterian says truly:

"It would be idle to minimize the amount of learning, of organized activity, and even of denominational influence which this body" (*i. e.*, the body signing the "Call" for this Convention) "represents."

The promoters of the movement are well aware of the mighty influence it may be made to wield. The editorial already cited says:

"One does well to consider what twenty-five leading religious papers of the country can accomplish when they undertake to spread the ideal and the recommendations of the proposed new organization. Indeed, the possibilities of the situation are almost beyond one's power to conceive, they are so wide-reaching, and so fundamental."§

Some Comments.

Having given our readers as clear an outline of this new movement as we can, we feel disposed

***Ibid.*, p. 88.

§*Ibid.*, p. 87.

**Ibid.*, p. 87, see also pp. 88, 91.

to add a few comments. And first of all let us say that in our judgment the promoters of this movement are acting within their rights in seeking to effect a national organization for the encouragement and advancement of "a higher ideal, both in substance and methods" of study than at present obtain among Bible students. For after all they will represent only themselves and such as voluntarily or through moral cowardice cast in their lot with them. Further, they are within their rights in having and seeking to propagate their own ideas as to what constitutes the true ideal both in method and substance of Bible study. And no doubt their ideal will have much about it that is really admirable.

Further, as we look over the list of

those who signed the "Call," we have the conclusion forced upon us that many good men and true do not see this movement as we do. Had they seen it as it appears to us they could never have identified themselves with it.

Without feeling called upon to question any one's motives, or impeach any one's personal Christian standing, we have no hesitation in saying that if—as it seems reasonable to expect will be the case—this organization is to be dominated by the views for which *The Biblical World* stands, it will perhaps be the gravest menace to "the pure comfortable gospel of Christ" that this country has ever seen.

W. M. MCP.

THE DOCTRINE OF GOD IN THE EPISTLE TO THE EPHESIANS.

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The Epistle to the Ephesians is divisible into two sections. Three chapters (i., ii., iii.) make the first, and three chapters (iv., v., vi.) make the second. The first is strictly doctrinal, the second is practical. In the first the author lays down a platform of principles; in the second he gives exhortations based upon those principles. The first contains his premises, the second his conclusions. Paul is always dogmatic that he may be hortatory. He never reverses this order, nor urges without giving sound reasons founded upon great dogmas.

There are some things about which we can afford to be ignorant; some problems for whose solutions we can afford to wait; but we must know God—the being upon whom we depend, and whose will we are expected to obey. So deeply rooted here is our nature, that nothing less than a strong and positive conception of the divine character can support religious appeal, or sustain practical policy.

There are three pronounced and rich conceptions of God presented in this Epistle—not that these are all, but they are the most prominent.

I. The most conspicuous representation of God in the Epistle is as the *Redeemer*—the active agent in the salvation of sinners. The author is a pronounced monergist in his soteriology. At the outset he carries his readers to the primal fountain of all spiritual blessing, and holds them in perpetual dependence upon the divine will. It is “the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ (i. 3).” It is God who “hath chosen us in him before the foundation of the world, that we should be holy and without blame” (i. 4). It is God who has “predestinated us unto the adoption of children” (i. 5). It is God who has “made us accepted in the beloved” (i. 6.) It is “according to the riches of his grace” that we have “redemption through his blood,” and “the forgiveness of sins” (i. 7). It is God, who “according to his good pleasure,” has “made known unto us the mysteries of his will” (i.

9). It is God who will gather together in one all things in Christ, which are in heaven, and which are on earth" (i. 10). It is God who "works all things according to the counsel of his own will, that we should be to the praise of his glory" (i. 12).

These citations, which might be fortified with many others, warrant the conclusion that it is the opinion of the author of this Epistle that the initiative in salvation is with God; that he draws all the plan; that he designates all the means; that he nominates all the beneficiaries; that he ordains all the issues; that he is the sole presiding genius of the entire course of redemption. He is thus the *fons et origo* of salvation. He conceived it, in all its details, before the foundation of the world, without confederate, without counsellor, executing it in time through a Saviour of his own sovereign appointment, all for the purpose of making unto himself a holy family, which should be a praise to himself. His ultimate purpose was not the salvation of men, but the glorification of himself. He conceives, executes, and applies the plan of salvation for the gratification of himself.

But the divine activity is not restricted to predestination, nor stayed at the point of decreeing salvation. The divine agency, according to this writer, goes beyond this, and creates every fact of Christian experience, every item of experimental religion. The sole applying power, the *dunamis* of the scheme, is also divine. It is "the exceeding greatness of his power"—a power analogous to, if not identical with, the power which raised Christ from the dead, and set him above all principality and power and might and dominion—a power which put all things under the Saviour's feet—it is this power, exceeding great, which is the sole energy of practical religion, creating and sustaining and perfecting every feature of religious life, which translates the theory of salvation into the experience of religion. The power of the locomotive is steam; the power of the factory is water; the power of the tornado is wind; the power which balances the universe is gravity; the power of the Christian religion is the "exceeding greatness" of God (i. 19-23).

It illuminates with "wisdom and revelation" (i. 17). It "quickens those who were dead in trespasses and sins" (ii. 1). Faith is the "gift" (ii. 9). The Christian is the "workmanship," and all "good works" are its effects (ii. 10). By it they who were

"afar off are made nigh" (ii. 16). By it "peace is made" with God (ii. 16). By it all the saints are "fitly framed" into "a holy temple of the Lord" (ii. 19-20). This power is the "Spirit in the inner man," strengthening, and rooting and grounding all believers (iii. 16). And finally, the God who does all that is done in the salvation of a human soul, is still "able to do exceeding abundantly above all that we can ask or think according to the power that worketh in us" (iii. 20).

Our author rigidly excludes the human will, and severely shuts out "good works." There is no more a human partnership in the application of redemption, than there was a human partnership in predestination. God does it all, from start to finish, that there may be no partnership in the praise and glory of the great result. The Ephesians are debtors to grace only. Hence all the exhortations in the last three chapters of the Epistle.

II. But scarcely less pronounced is this Epistle in its representation of God as a *Father*.

Nowhere in it is there a definition of fatherhood, nor are any materials given out of which we can construct for ourselves a meaning and definition. The writer assumes that the Ephesian readers would find the word intelligible, and we must consequently understand Paul as using it in its ordinary and well understood sense.

In three places he is designated "the Father" (ii. 19; v. 20; vi. 23), without any adjective or qualifying prefix or object. In these places we are not told of whom he is the Father, or who are his children.

In another place (i. 17), he is described as "the Father of glory." By "glory" many of the fathers understood the divine nature of Christ, and so interpreted the phrase as teaching God's fatherhood of the divinity of our Lord; but there are no analogies in Scripture to support this notion, which seems altogether strained. "Of glory" may mean either the source, or the possessor, of glory—the Father who is the author of glory, or the Father who possesses glory. In the latter sense, the phrase *Father of glory* is exactly equivalent to the *Glorious Father*, and so becomes an adjective of dignity and splendor. It is parallel with "Lord of glory" (Acts vii. 1; Cor. ii. 8) and with "the king of glory" (Jas. ii. 1; Ps. xxiv. 7).

In all the other places in this Epistle the persons to whom God sustains this paternal relation are specified.

1. He is "the Father of our Lord Jesus Christ," so described in two places (i. 3; iii. 14).

2. But in a variety of ways he is repeatedly said to be "our Father" (i. 2), the Father of Christians. We are "predestinated unto the adoption of children by Jesus Christ" (i. 5). Five times over our interests in the benefits of salvation are represented as an "inheritance" (i. 11, 14, 19; v. 5), a term which connotes the relation of sonship to God. The whole body of Christians are "the household of God" (ii. 19), the "family in heaven and earth" (iii. 15), which wears the name of Christ, the Son of God, and in whose hearts he "dwells" (iii. 17) as in a domicile. So they are said to be the "habitation of God" (ii. 22). Christians are further described as the "dear children" of God (v. 1), and as the "children of light" (v. 9) as distinguished from the "children of darkness." Then the Apostle, who has called God his Father, describes Christians as "my brethren" (vi. 10), and "the brethren" (vi. 23).

While our author asserts so continuously and so explicitly the precious doctrine of the Christian's sonship of God, he nowhere countenances in this Epistle the idea of God's general or common paternity of all mankind, irrespective of their relation to Christ. Through Christ we become the sons of God. In one place (iv. 6) he does characterize him as "the Father of all," which imports some sort of universal fatherhood. But the subject of the passage in which this appellation is found is the Church, and the distinctive theme is the unity of the Church. He there teaches that the Church is a unit after the manner in which the human body, though composed of many members, is a unit; and the reason for the unity of the church assigned is that there is one Spirit, one vocation, one Lord, one faith, one baptism, one God, one Father of all. The "all" of which God is the "Father" the context thus defines to be all the members of the true, invisible Church, which possesses all the unities enumerated. The subjects of this predication, therefore, are not all men as men, but all men who are Christians.

III. If now we take the pains to go through this Epistle once again, we shall be able this time to make a rich inventory of the

attributes of God—those perfections which cluster in his character as the constellations glorify the face of the midnight sky.

Much is said of his “will,” “purpose,” and “good pleasure” (i. 1, 11), presenting to us a God of sovereignty and independence, who has a final purpose, and who operates always, not in a haphazard and emergent fashion, but with deliberation and maturity of judgment. He has no afterthoughts; all are forethoughts. None of his policies are Micawber-like. Then his amiable perfections are set forth with great prominence. “Grace,” “love,” “mercy,” “kindness,” and cognate ideas, beam from the pages of the Epistle (i. 8; ii. 5), giving to us an exceedingly charming and captivating conception of the heart of God.

But the author of this Epistle does not present that one-sided conception of the character of God, which is at once a perversion and a caricature. When the mercy of God has been emphasized at the expense of his justice, the character of God is reduced to easy-going good nature, destitute of the ability to show wrath, of the nerve to inflict punishment—a sentimental weakling. “Righteousness and holiness” (iv. 24) are set in the divine character by the side of “grace and love.” He is “rich in grace,” but sheds forth “wrath” upon the “children of disobedience.” These two fundamental forms of moral sensibility, love and righteousness, are disclosed as features of the heart of the God of the Ephesians.

The Epistle also gives a large place to the power of God. “The exceeding greatness of his power” (i. 19), “the power that worketh in us” (iii. 20), that “created all things by Jesus Christ” (iii. 10), are of frequent occurrence.

Gathering together all that has been written, God is exhibited in the Epistle to the Ephesians as a Redeemer and a Father, who is sovereign, merciful, righteous and powerful, “above” all his people, “through” all his people, and “in” all his people.

THE WORD PARRESIA IN THE ACTS.

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The Greek noun *Parresia* (παρρησία) appears five times in the Acts, and the corresponding verb *Parresiazomai* (παρρησιάζομαι) seven times. The noun, of course, means *freeness, frankness* or

boldness; while the verb may be defined as *to speak freely, or to speak boldly*. Twelve times, then, in the Acts the idea of *boldness, frankness or courage* is by some form of this word set forth as characteristic of the bearing or speech of the apostles or brethren. The word is a marked feature of St. Luke's record of apostolic activity, as appears from the fact that the verb form of the term is found only twice elsewhere in the New Testament,—namely, in Eph. vi. 20 and I. Thess. ii. 2. No careful reader of the Acts, even if he be unacquainted with the Greek, can fail to be struck with the frequency with which the historian attaches the idea of *boldness* to the preaching of the Gospel of Christ on the part of its early champions.

The following are the passages in the Acts in which the noun appears: ii. 29, iv. 13, iv. 29, iv. 31 and xxviii. 31. Let us note these in their order.

(1.) "Brethren, I may say unto you *freely* [literally *with freeness, or with boldness,*] of the patriarch David, that he both died and was buried," etc. (ii. 29). The hint at this point in St. Peter's sermon at Pentecost before an essentially Jewish audience, of truth facing hostility, lies in his argument in support of the superiority of Jesus over the Jewish idol, David,—a contention that he naturally supposes will more or less awaken the prejudices of his hearers. (2.) The two apostles, Peter and John, had been brought from prison into the presence of such learned and powerful ecclesiastics as Annas, Caiaphas, John and Alexander, who sternly questioned them concerning their recent miracle of healing the lame man (iii. 1-10); and apparently without a trace of fear or timidity the two ascribed the power of which they had been the instruments to Jesus Christ. It was the extraordinary *boldness* noted by the members of the Sanhedrim as characterizing this reply that is indicated in iv. 13,—“Now when they beheld the *boldness* of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled.” (3.) The two apostles, being released by their inquisitors, on the occasion just described, came to their brethren with a report of their experience in the presence of the “rulers and elders and scribes,” when these believers immediately offered a prayer in behalf of the two in which was the petition that the latter might be enabled to preach “with all *boldness*,” that is, in spite of the most powerful human

opposition: "And grant unto thy servants to speak thy word with all boldness" ("with all possible freedom"—*Meyer*) (iv. 29).

(4.) At the conclusion of this prayer the Holy Spirit descended upon them, and apparently the whole company of believers in consequence were enabled to speak "the word of God with *boldness*" (iv. 31). (5.) And the last word but one in the Acts is the noun we are considering, and it describes St. Paul's manner of presenting the Gospel while a prisoner in Rome. The physician-historian tells us that the great Apostle taught "the things concerning the Lord Jesus Christ with all *boldness* (*μετὰ πάσης παρρησίας*), none forbidding him" (xxviii. 31).

The verb *παρρησιάζομαι* appears in the following passages: ix. 27, ix. 29, xiii. 46, xiv. 3, xviii. 26, xix. 8, and xxvi. 26. Let us briefly note the circumstances to which these seven references correspond.

(1.) On the occasion of St. Paul's first visit to Jerusalem after his conversion "Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had *preached boldly* [*ἐπαρρησιάσατο*] in the name of Jesus" (ix. 27.) The same quality of public utterance, then, had characterized St. Paul immediately after his conversion that, as we have seen, had earlier denoted the moral courage of St. Peter and St. John. (2.) Immediately subsequent to this introduction of the converted Pharisee to the disciples in Jerusalem we find him, true to himself, "*preaching boldly* [*παρρησιαζόμενος*] in the name of the Lord" (ix. 29). (3.) We next stand beside Paul and Barnabas in the synagogue of Antioch of Pisidia on the sabbath following the great sermon of St. Paul in that Asiatic city during his first missionary tour; and when the anger of the Jews is kindled against the missionaries on account of "the offence of the Cross" we find that the two "*spake out boldly* [*παρρησιασάμενοι*] and said, "It was necessary that the the word of God should first be spoken to you. Seeing ye thrust it from you . . . lo, we turn to the Gentiles" (xiii. 46). It requires an effort of our imagination to figure out the height of moral courage in these ambassadors of God as evidenced in their preaching to such an audience first the doctrine of Justification by Faith and then the universality of the gospel plan. (4.) In the next center visited on this tour, Ico-

nium, we discover the same quality in the apostles. "Long time, therefore, they tarried there *speaking boldly* in the Lord," etc. [*παρρησιαζόμενοι*] (xiv. 3). (5.) We next find the verb used in the description of the eloquent Apollos in Ephesus,—“And he began *to speak boldly* [*παρρησιάζεσθαι*] in the synagogue” (xviii. 26). (5.) It was on his third missionary tour when, in the same great Ionian capital, we are informed that St. Paul in the synagogue “*speak boldly* [*ἐπαρρησιάζετο*] for the space of three months” (xix. 8). (7.) And finally, the great Apostle to the Gentiles, when a prisoner before Festus and Agrippa, is represented as speaking with clearness and emphasis concerning the resurrection and glory of the despised Nazarene. “For the king knoweth of these things, unto whom also I *speak freely*” [*παρρησιαζόμενος λαλῶ*] (xxvi. 26). As Dr. Hervey has said, the Apostle “was indeed a prisoner and in chains, as he so touchingly said, but the word of God in his mouth was not bound.”

It may now be in order to remark briefly concerning the quality, sources and effects of this *boldness* or *free-spokenness* of the early exponents of the Word as indicated by the Greek term *Parresia* so frequently recurring in the Acts, and finally to suggest the application of the term to the requirements of twentieth century preaching.

We are unlikely to overestimate the extent of the moral courage of the leaders of the Christian Church in “the early days of Christianity.” Words that have been well applied to the situation that confronted St. Peter and St. John on the occasion of their apprehension before the Sanhedrim and the prohibition then laid upon them against their further preaching may likewise describe the difficulties in the paths of every one of the heroes of the Acts,—“If they persist, can they expect a better fate than befell their Master? We can have little conception of the severity of the ordeal. National love, respect for law, pride of race, reverence for institutions hoary with age, strength of social ties, personal friendship, a shrinking from becoming disturbers of the peace, fear for personal safety—all these conspired to intensify the command ‘not to speak at all nor teach in the name of Jesus.’ ” And yet they persist, and without so much as a moment’s hesitation. But a short time since, and it was Peter the chicken-hearted; he is now Peter the lion-hearted. The affectionate John

who is commonly represented in art as possessing an almost feminine face, whatever he may have been between Passover and Pentecost, is now plainly a sturdy soldier of the Cross, "without fear and without reproach." The silver-tongued Apollos is also the steel-hearted Apollos. And courage never found a nobler expression, on field or deck, than in St. Paul—the greatest warrior of them all. Nor, as we have seen, was the quality lacking in the humbler servants of Christ of those days.

How shall we characterize this apostolic "boldness?" It was not mere adventurous love of danger like that which impels Othello to experience

"Moving accidents by flood and field;"

It was not recklessness, like that which leads rage-intoxicated soldiers sometimes to throw away their lives unnecessarily in some rash charge; it was simply devotion to Truth and Duty, inspired by the master-passion of Love for Christ, which ever involves the exclusion of the element of ignoble fear. "There are currents in the sea which, despite opposing winds, and storms and tides, move on their way unhindered, impelled by a mighty force hidden, far in the ocean's depths. Such a force in the hearts of these disciples was love for Christ . . . Love had cast out fear."

And how are we to account for this courage in speech so splendidly exemplified in the Acts? Three words in xiv. 3 indicate the sum of all the sources of this *Parresia* that may be named,—“in the Lord” (ἐπὶ τῷ κυρίῳ). What the Apostles did in Iconium they did everywhere: they spake “boldly in the Lord;” that is, they were living in the sphere of the life of Christ, the Spirit of Jesus was actuating them, their “boldness” was simply the boldness of the Master. But to resolve this cause into its constituents, we may declare, in the first place, that the effect in question was in part due to the prayers of the brethren. In the early part of the history we discover the Church at prayer in behalf of the leaders, and we have already seen how the petition for the spirit of boldness in behalf of the apostles formed a leading element of that prayer (iv. 24-30). It would be well if our laity more frequently besought God to endow our preachers with boldness to proclaim unpopular truths in our generation! Then, too, the knowledge of the Lord’s glorification possessed by the apostles—

for we may never forget that they were eye-witnesses of the Resurrection—is to be regarded as a mighty inspiration to their sort of courage. And if the great truth of Easter has fully mastered our spirits we, too, shall possess the first requisite of spiritual Nimrods, mighty hunters before the Lord. Furthermore, the knowledge of divine things, and the consequent *otherworldliness*, which they had received through association with Jesus, and through the contemplation of his infinite courage, must have constantly ministered to their stoutheartedness. Spiritual courage is ever gloriously contagious. And lastly, the special anointing of the Holy Spirit, on the Day of Pentecost, is not to be overlooked as one of the springs of this apostolic “boldness.”

As to the effects of the grace we are considering, we may note the impotent rage of the enemies of the Cross when confronted by its exhibition—though in many an instance we may believe this rage softened into wonder and was finally supplanted by surrender to the Man of Nazareth; the strengthening of the faith of the minor servants of Christ as they recognized the heroism of their leaders; and the broadening of the circles of courage of which the apostles were the centers. Wherever we discover this grace in action its possessors loom up as kings. For instance, how large does St. Paul appear, in spite of the manacles upon his wrists, as he preaches before Festus and Agrippa! On that arena the Apostle “does, as it were, hold the field, and in a very real sense finds himself left, not only in his own heart, but in the ‘pomp’ of that open court, master of the field.” And we cannot but agree to the justice of Meyer’s remark concerning St. Paul’s boldness during his two years in Rome (xxviii. 31) that “many of the brethren also waxing confident by his bonds, were much more bold to speak the word without fear.” Bravery in the officers breeds bravery in the ranks. This is true of the armies of the nations, and it is equally true of the army of the Lord.

And the preacher of our day needs this same *Parresia*. The temptations to be other than bold in true speech that beset contemporary ministers of the Gospel are not precisely those that assailed John the Baptist, St. Peter, St. John, St. Paul, Barnabas, Apollos, Timothy; nor are they quite those that in days less remote, must have urged silence or soft utterance upon such defenders of the Faith as Luther, Knox, Savonarola, Huss, Robinson,

Bossuet—great voices in the wilderness in their times, surrounded by wild beasts of unbelief, error, superstition, intolerance or worldliness. But the true preacher is never unassailed by the temptation, in one form or another, to refrain from prophesying evil of that which is evil, and to refrain from prophesying good of that which is good. And these temptations must be resisted, or the preacher is lost. "If he fears his audience, fears public opinion, fears himself, he is undone. The pulpit is the post for a brave man, not less than the sentinel's in war time. 'The hour is regal when he mounts on guard.' Cowardice may be fatal to himself and others. Self-surrender to God, like that of Paul, is the secret of the freedom of the preacher." "Keep silent concerning a spirit of rationalistic and destructive Biblical criticism," the Tempter may say to the young preacher, "else you will be ranked as unscholarly and behind the times." "Do not say much in your day about the sacrificial blood of Christ, for to many fastidious souls the doctrine of the blood has become very repulsive." "Avoid doctrinal preaching, for your congregation will probably dislike that manner of teaching." "Intensify a little the emphasis the Scriptures give to the subject of the divine patience with the impenitent, out of deference to popular sentiment, and soften a trifle the emphasis they attach to the divine justice and the divine wrath against sin." "Keep up with the march of advanced thought; remember that the apostles are dead; preach on the subjects and in the style that will catch the popular ear in our century—go with the majority." Are not these among the suggestions that are being whispered in the ears of the ministry of to-day? And are they not opposed to true apostolic "boldness?" Jesus Christ is the same, yesterday, to-day and forever. The Gospel of the first century is the only Gospel for our age, or any other age. The same mighty truths that St. Paul strenuously contended for in the face of obstacles unspeakably vast, we, too, must present; in season and out of season; not unlovingly or untactfully, but with emphasis, courageously. "Cowards," Dr. Cuyler has well said in his recent book—"Recollections of a long Life"—"are never more pitiable than when in the pulpit." Of the preacher, whatever his era, it may be asserted

"His valor is the salt t' his other virtues,
They're all unseason'd without it."

THE PERSONAL TRAITS OF THE AUTHOR OF ACTS.

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It is almost universally conceded that the author of Acts was also the author of the Third Gospel. The two books are addressed to the same person. Acts refers to the Gospel as "the former (or first) treatise." About sixty words (so Blass, Plummer) are peculiar to these two writings. The similarities in style and expression are quite numerous, and the parallels in description and arrangement of material are somewhat marked. These facts all point unmistakably to the identity of authorship. We shall do well, therefore, not to overlook the Third Gospel in our study of the personal traits of the author of Acts.

We are practically certain, also, that the author of Acts was a companion of Paul. It is natural and reasonable to infer as much from the well-known "we" sections (xvi. 10-17; xx. 5-15; xxi. 1-18; xxvii. 1 to xxviii. 16); for these sections were evidently written by an eyewitness, and one, too, who was a companion of Paul. The first person plural is not found in any narrative concerning Peter or any other apostle, except Paul. Then it is an indisputable fact that the language and style of the "we" sections is the same as that of the remainder of the book of Acts. There are also some similarities of thought and expression between Paul's Epistles and the two writings ordinarily ascribed to Luke. This accords with the view that the author of the latter writings was a companion of Paul. To charge the author of Acts with having incorporated the "we" sections into his own writing without first changing the personal pronoun, is to charge him with a thing which is inconsistent with his well-known skill and care as a writer.

But we may go still further. We may say, with some degree of confidence, that the author of Acts was Luke the physician. Those who deny this do so, as it seems to me, on slender and insufficient grounds. Timothy, Silas, and Titus do not fulfill the conditions. Luke the physician, and he alone, does this. From the last of the four "we" sections we learn that the author of the narrative was with Paul at Rome during his two years' imprison-

ment there. This agrees with references to Luke in two of Paul's Epistles (Col. iv. 14; Philem. 24), both of which were written during this same period; and it is not inconsistent with the only other reference in the New Testament which is made to Luke by name (2 Tim. iv. 11).

Having before us, then, Luke's two writings and the three references in Paul's Epistles, we may proceed with our study of the traits of the author of Acts. Let us consider

I. HIS TRAITS AS A HISTORIAN.

We observe at the very outset his *enthusiasm for his work in the field of history*. His writings show on their face that the author has made a wide search for his facts; that he has marshaled them with great delight; and that he fully appreciates their value and importance. It is the great conviction of the author of Acts that the apostolic church had its origin and growth in the midst of historical realities. Christianity is not a product of the imagination; it is no fairy tale. The events recorded took place at certain times, in well-known communities, in connection with real persons, in the broad light of day, fully exposed to the gaze of the world. The facts are stubborn. It will be hard to find facts anywhere better attested. The references to the Jews, the Roman rulers, the trials in the Jewish and Roman courts, the moral condition of certain cities, the manner and methods by which churches were organized, the dangers without and the disorders within, and the occasions which gave rise to certain missionary activities on the part of the apostles, all have an air of reality about them. This is true not only of the "we" sections, in which cases the author was certainly an eyewitness, but also of Luke's writings as a whole. He must have searched for his facts, and for those that were trustworthy. This is indeed his own claim in the preface to his Gospel. There is an abundance of evidence in the book of Acts that the historian has done the same thing there. If Professor Chase (*The Credibility of the Book of Acts*) is correct, the preface to the Gospel was intended by Luke to apply also to the book of Acts. At any rate, the author of Acts has all the instincts of a true historian. He is not a careless writer; he is not indifferent to the rules of literary composition, as they say who hold that he did not write the "we" sections; he has a profound and living interest in his subject, and a

complete mastery over its details; and he comes to his task with the equipment of one who can write as "a first-class historian" (as Professor Ramsay would say), and he executes it in the true historical spirit. Right well has he been called "the father of church history."

We are not surprised, therefore, to find in him *a remarkable love for accuracy*. Throughout the length and breadth of his writings, in every nook and corner of them, he betrays the most conscientious fidelity as a historian. He touches a wide range of subjects, and many of them are minutely treated; yet we never catch him napping. At least the proof usually offered that he errs in some of his details is not convincing. We are told by those having expert knowledge on the subject that Luke has not made a single slip in his use of nautical terms, although he uses quite a number of them. The same may be said of his accuracy in the use of terms for describing rulers and persons in authority, such as the proconsul of Cyprus, the magistrates of Philippi, the asiarchs of Ephesus, the protos, or chief man, of Malta, or the politarchs of Thessalonica. In his references to persons, he gives the names of real men and women of the day, as can be proved by profane history and modern research. Again and again the conviction is forced upon us that he has really "traced the course of all things accurately from the first." This is true whether we look at the history in Acts as a whole, or in detail. The accounts of the work of Peter and his companions in Jerusalem, of Philip and others in Samaria, and of Paul and his colaborers in the Roman provinces, all have a natural and consistent background. Besides this, there is no inherent improbability in any of the narratives themselves. Not only are there no objective reasons for discrediting Luke as a historian; there are no good reasons of a subjective character. We have every reason for believing that the discourses in Acts are trustworthy reports. Of one thing we may be sure, Luke had good opportunities, in most cases, for getting these accounts from the speakers themselves. The Jewish setting of Peter's speeches, and their references to the life, work, death, and resurrection of Jesus, are just what we would expect from what we learn of that apostle elsewhere in the New Testament. The references in Paul's speeches to the Jews, the heathen, believers, and the great doctrines concerning Christ and salva-

tion, are even more convincing on this point, for the evidence, if not stronger, is more extensive. Luke does no violence to history when he lays stress on the higher unity in the views of Peter and Paul, not deeming it necessary to give an account of the minor differences which Paul refers to in his Epistle to the Galatians. That Luke was guilty of making unhistorical statements concerning Pentecost, the conversion of Paul, the council of Jerusalem, Theudas, or any other person or thing, has not yet been proved. Concerning the reference to Theudas, Professor Chase has recently said that Bishop Lightfoot's explanation—that the Theudas of Luke is not the Theudas of Josephus, but some other—is probably the true solution of the problem.

Another trait of the author of Acts is his *passion for completeness*, at least such completeness as is practicable and reasonable. The language in the preface to his Gospel implies that the work of some who had preceded him was incomplete. It was his purpose, in his two writings, to give a comprehensive view of the whole history from the birth of our Lord to the time when Paul could preach the gospel in the capital city of the Roman Empire. All the periods in the life of Jesus and of the apostolic church, to the point indicated, are touched upon. We are not to understand that Luke was in possession of all the facts connected with the history of the period covered, nor that he necessarily gave to Theophilus all the facts in his possession. He recorded all that was essential to his purpose, which was to trace "the course of all things accurately from the first;" that is, to give a full and accurate picture of six or more decades of very interesting history.

Almost every student of the Gospel and Acts takes occasion to remark also on Luke's *freedom in his use of professional and technical knowledge*. In this connection it ought to be mentioned that Paul speaks of Luke as "the beloved physician." This fact helps to explain the medical phraseology in the Gospel and Acts. Wetstein, Bengel, *The Gentleman's Magazine* (1841), Dr. Belcher (1871), Dr. Hobart (1882), Zahn, Plummer, Knowling, and many others, have called attention to this characteristic of Luke's writings. Zahn (*Einleitung*, ii., p. 427), says: "W. K. Hobart has proved for every one for whom anything can be proved, that the author of the Third Gospel and Acts is a Greek physician, acquainted with the technical language of the Greek

school of medicine." Dr. Hobart found that more than 400 of the words more or less peculiar to Luke were also used by Greek medical writers, one of them especially, Dioscorides, being a contemporary of Luke. Dr. Plummer thinks this list must be reduced considerably, but that even then a remarkable showing can be made as to Luke's use of medical terms. Luke is fond of representing the ministry of Jesus and his apostles as the ministry of healing. The twelve were sent forth "to cure diseases," "to heal the sick;" and they went forth "healing everywhere." He makes a distinction between demoniacal possession and ordinary disease. He speaks of five miracles of healing. Many of his observations are those of a physician, the following being examples: "a great fever," "a man full of leprosy," "his sweat became as it were great drops of blood," "taken with a palsy," "the issue of her blood stanch'd," "bound up his wounds, pouring in oil and wine." Bishop Alexander observes also that "the Gospel of the physician is also the Gospel of the psychologist." He believes that Luke the physician shows great psychological insight in his delineations of human character, such as may be seen, for example, in Herod, Pilate, the covetous man, or Zaccheus. This would come as a natural result to one who had some skill in observing symptoms. It is more than probable that the fact that Luke was a physician explains the reason why he came to be a companion of Paul in the first place.

Another characteristic of Luke was his *instinct for the use of the right word*. For example, in three passages Matthew uses a certain word to denote disease, while in medical language it has another sense. While Luke uses the word, he never uses it in Matthew's sense, although Matthew's sense of the word is found several times in the Septuagint. Luke was a very versatile writer. Dr. Plummer's words on this point are very strong: "He can be as Hebraistic as the Septuagint, and as free from Hebraisms as Plutarch. And, in the main, whether intentionally or not, he is Hebraistic in describing Hebrew society, and Greek in describing Greek society." Perhaps no other writer in the New Testament has such a rich vocabulary. Professor Thayer gives a list of 851 words peculiar to Luke—a slightly larger number than he was able to find of words peculiar to Paul in all of his Epistles, including the Pastorals. Luke had a good command of the Greek lan-

guage. No doubt he was a man of letters. The preface to his Gospel shows his acquaintance with classic Greek. Throughout his writings he shows great precision in his use of words. The right word is never lacking. His writings have all the charm which a rich vocabulary can give them.

I will mention only one other characteristic of Luke as a historian, namely, *his catholicity of spirit*. His views, like Paul's, were characterized by the greatest breadth. He had no prejudices against Jews, or Samaritans, or women, or little children. There was no human need which Jesus could not satisfy, and the gospel was for the whole world, including the lowest, the poorest, and the most despised. Luke's sympathies are as universal as the mission of the gospel. His writings are absolutely free from any tone of exclusiveness or any spirit of intolerance. He always writes as an impartial historian.

II. HIS TRAITS AS A CHRISTIAN.

Perhaps we ought to mention here first of all his *supreme devotion to Christ*. He does not write as a historian merely, but also as one who loves the Master. He has, indeed, no personal acquaintance with Jesus, but he uses every opportunity to find out what there is to be known about him. He wishes others too to know about the Master. And so we find that Jesus is the central figure in Acts as well as in the Gospel history. In Acts we have what Jesus continued "to do and to teach." The guidance of Jesus was asked in the selection of a new apostle; to Jesus was due the glory of Pentecost; and he it was who comforted Stephen in his dying hour, and wrought the conversion of Paul on the road to Damascus. All through the book we see how Luke places Jesus at the center of the whole history. His attitude was very plainly that of a sincere, believing Christian.

None the less prominent is Luke's *recognition of the value of the Spirit's work*. Pentecost was the beginning of a new era. The apostles had preached before, but not with such power. They seem to be new men, with new powers. Very resolutely they now enter into the great contest with the powers of the world. Without the gift of the Spirit, so Luke seems to say, those men would have been unequal to the task of fighting back the darkness of heathenism or of building churches all the way from Jerusalem to Rome.

We find also that although Luke was a very careful historian, having the habit of thoroughly sifting his evidence, his writings show a *frank recognition of the supernatural in history*. Looked at from any point of view his testimony as to miracles is very valuable. Luke finds that not only did Jesus perform miracles, but that his apostles also performed them. The gift of tongues came upon the disciples at Pentecost, upon Cornelius and his companions at Caesarea, and upon the twelve disciples at Ephesus. Many wonders and signs were wrought. Demons were cast out; the lame, the paralytic, and the sick were healed; the dead—Dorcas and Eutychus—were raised to life; and direful judgments came upon Elymas, Ananias, and Sapphira. It is very clear that Luke believed that these miracles were performed. But he is not the only witness. We have similar testimony on the subject of apostolic miracles in the Epistles of Paul and in the one to the Hebrews. It is not sufficient to say by way of objection that the bodily presence of our Lord was necessary to the performance of a miracle. Luke makes it very plain in the book of Acts that Jesus himself is still an actor in the history of this period, and that his connection with the apostles is of the most intimate character. I cannot agree, therefore, with Professor Chase in his view that our attitude towards the miracles in Acts should be materially different from our attitude towards those in the Gospels.

It may not be out of place to take some notice also of Luke's *attitude towards the authority of the apostles*. There is nothing in the book of Acts to show that the apostles were considered as constituting a kind of ecclesiastical hierarchy. On the other hand the commission of Jesus as given in the first chapter indicates rather that the apostles were to receive the Spirit's power that they might simply be witnesses of the truth. This idea is borne out also by the actual history. As a rule (the appointment of the so-called deacons was an exception), the apostles act in conjunction with other disciples. It is true that in the earlier history Peter takes the leading part, but in no case is a higher rank ascribed to him than to others. Nor does it appear anywhere that the apostles alone possessed the power of the keys. It is very clear that the apostles, especially Peter and Paul, had great authority; but that authority seems to have been a moral influence rather than a legal right.

Another striking trait of Luke as a Christian is his *characteristic use of history as a basis of one's faith*. It is in this thought of the relation of historic fact to Christian faith that we get very close to Luke's reason for writing to Theophilus. Unlike Mr. T. H. Green, Mr. F. W. Newman and others, Luke saw no contradiction in a spiritual faith which rests on historic fact. He himself accepted the historical Christ, and no other. And he wished Theophilus to do the same thing. He did not write as if Christianity could get along as well without a historical basis as it could with one. On the other hand he writes as if such a basis were necessary to the propagation of the Christian faith.

As one other trait under this head, we may mention Luke's *attitude towards the Roman Empire*. In the book of Revelation, chapters 13 and 18, the apostle John seems to regard the political power of Rome as Antichrist. But Paul's references to the Roman State never take on a hostile character. He looks at it on the good side, seeing in it a divinely ordered means of securing law and order and the rights of its citizens. Luke looks on the Empire very much in the same light. In Professor Ramsay's book, *Was Christ born at Bethlehem?* there is a chapter entitled "Luke's attitude to the Roman World." One of his sentences may be fittingly quoted here: "It is plain on the face of Luke's History, that he has taken pains to connect his narrative with the general history of the empire, and that he has noted with special care the relations between the new religion and the Roman State or its officials." It was appropriate enough that Luke should do this when writing to Theophilus, a man who held some position in the Roman official service.

III. HIS TRAITS AS A MAN.

When we come to consider Luke's traits as a man, perhaps the most notable one is his *fidelity as a friend*. That he had this trait is inferred from the history in the "we" sections, and from Paul's notable reference (2 Tim. iv. 11), "Only Luke is with me." The pathetic statement from Paul was made by him during his second Roman imprisonment, a short time before the apostle's death. It throws a flood of light on what Luke was as a man. Paul seems to say: "He who was a witness of my sufferings in Philippi, Jerusalem, Caesarea, and Rome, is with me still in all the persistent loyalty and fidelity of his friendship." It was a friendship

which held on with "hooks of steel," and which is entitled to be passed on down as one of the most notable instances of true friendship on the pages of history.

I think we may find in Luke also *a spirit unusually gentle and genial*. The proof for this may not be so apparent. But it was not without reason that many men have regarded Luke as a man of culture. Having said that the Gospel of Luke is the most beautiful book in the world, Renan goes on to say: "It joins the emotion of the drama with the serenity of the idyl. It is full of tears and songs and laughter; it is the hymn of the new people, the hosanna of the little ones, and of the humble introduced into the kingdom. A spirit of holy infancy, of joy, of fervor—the evangelistic sentiment in its original form—pervades it with an incomparable sweetness." It was Luke, says Rossetti, "who first taught art to fold her hands and pray." It was he, says Keble, who had "an ear for angel songs" and taught the church "her hymns of high thanksgiving." Here we have, says Bishop Alexander, the Gospel of holy angels, the Gospel of poetry, a Gospel which necessarily creates a religion of beauty. Surely, in Luke's case, the light of the morning came into a life that was genial and gentle.

But I cannot close without a word about Luke's *power to win the love of others*. Paul speaks of him as "the beloved physician." Luke, like the apostle John, had a character which could be easily loved. Many of his traits were the noblest to be found among men. But it was largely, no doubt, by his persistent friendship and loving service for others that he won the title which Paul bestowed upon him, and by which he is most generally known.

THE KINGDOM OF GOD.

A CONTRIBUTION TOWARD A DEFINITION; DRAWN FROM THE
TEACHINGS OF JESUS.

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"The Kingdom" has always been a phrase in theological discussions but the prominence which it now holds is of recent origin. Dr. Orr traces the new emphasis to the influence of Kant (d.

1804) and Schleiermacher (d. 1834). Dr. Stalker, (who regards it as an illustration already outgrown in the New Testament,) wonders whether the recent tendency to emphasize the kingdom in Germany is due to the imperial ideas dominant in that country since the Franco-Prussian War. It is more probable that the true explanation is to be found in the rise of the comparatively new discipline of Biblical Theology. As soon as one sets out to discover specifically the form, connection and content of the truths taught in the gospels, he is confronted with this dominant conception.

The gospels present the kingdom as the great theme of Christ's preaching. Mark says "Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled and the kingdom of God is at hand: repent ye, and believe in the gospel" (i. 14, 15). Matthew writes, "From that time began Jesus to preach, and to say, Repent ye: for the kingdom of heaven is at hand" (iv. 17). Later he describes the activity of Jesus as "teaching in their synagogues, and preaching the gospel of the kingdom" (iv. 43); he reports Jesus as saying at the very end of the ministry, "This gospel of the kingdom shall be preached in the whole world" (xxiv. 14). Luke quotes the Master: "I must preach the good tidings of the kingdom of God to other cities also: for therefore was I sent" (iv. 43). When the twelve were sent out, it was "to preach the kingdom of God" (Luke ix. 2 cf. Mt. x. 7); and they were taught to pray daily "Thy kingdom come" (Mt. vi. 10). "The kingdom of heaven is like" is the common introduction to the parables which at once hide and disclose the "mysteries of the kingdom" (Mt. xiii. 11). The seed of the sower is "the word of kingdom" (xiii. 19). Issel (as quoted by Stalker) computes that "The idea of βασιλεία is found in Matthew 53 times, in Mark 16, in Luke 39, in John 5." The word, with this reference, occurs even more frequently. These figures show that the Synoptics contain the bulk of the direct references to the kingdom; but John also introduces it in such important passages as the conversation with Nicodemus, at the beginning of the ministry (iii. 3, 5); and that with Pilate at the end (xviii. 33-37).

"The kingdom of God," used sometimes by Matthew (vi. 33, xii. 28, xxi. 31, 43) and exclusively by the three other evangelists

is, therefore, to be taken as the original and proper title. Matthew's more usual name, "kingdom of heaven" (33 times) finds easy explanation in a current popular paraphrase, which substituted heaven for God. This is exemplified in the Prodigal's words "I have sinned against heaven," and in the frequent rabbinic use of מַלְכוּת הַשָּׁמַיִם, meaning thereby the universal rule of God. This, in turn, may be reminiscence of Daniel's "God of heaven," who sets up the kingdom (ii. 37, 44) and the "clouds of heaven" (vii. 13), with which he comes, to whom the kingdom is given.

Nothing approaching a formal definition of the kingdom is ever given by Jesus. As occasion arises he simply alludes to or describes certain aspects of it. Men have proposed innumerable definitions. F. Herbert Stead, in his excellent manual, "The Kingdom of God," quotes twenty-eight descriptions or definitions from leading theologians and thinkers. There is a surprising diversity not only in phrase, but in emphasis and content, which illustrates the inherent difficulty of the subject. In many speculation rather than exegesis rules. The aim of this paper is simply to gather, arrange and combine the main teachings of Jesus himself into something like a consistent whole, as a help to a truer and clearer conception on our part of the idea as presented by him.

1. The title itself, "Kingdom of God," is the natural starting point. Kingdom suggests by derivation alike in Greek and English the rule or authority of a king. In the oriental conception of that time a king was the independent and absolute law-maker, ruler, benefactor and judge for his subjects. In the kingdom of God, then God is such ruler. This authority of God is claimed and exercised by Jesus on the basis of the peculiar sonship to the Father which he claims: of his consequent unity in will, and word and work with the Father: and of his inherent and appointed right to equal obedience and honor with the Father. He accepts and claims the title of Messiah, almost exclusively a kingly title in the usage of the time. He calls himself king (John xviii. 36, 37). Jesus, then, is King of the Kingdom.

2. Kingdom suggests not only a ruler but also a realm, within which the authority of the king is exercised. This need not be territorial. That is only a derived application. The real realm is made up of the subjects controlled, who together form a distinct

community. One may be outside or inside such community, a citizen or an alien. In accordance with this Jesus speaks of entering and of being in the kingdom, and of being shut out of it. The kingdom is composed of those who are the true subjects of Jesus and only these; but they are now mixed with evil men in the "world" (Mt. xiii. 38).

3. This organized community in which God rules through Jesus, was predicted and expected but was not established before the active ministry of Jesus. John the Baptist was not in the kingdom (Luke vii. 28). When Jesus was beginning he said: "The time is fulfilled and the kingdom of God is at hand." (Mark i. 15). This teaching, therefore, forbids the application of the term, in its gospel use, to the universal and permanent rule of God in the universe, although in some other parts of Scripture it has that sense. This teaching also distinguishes the gospel kingdom from the Old Testament theocracy. That also was, in a way, a kingdom of God. The theocracy, particularly under David and his house, gave the type for the prophetic anticipations which culminated in the prediction of Daniel (ii. 44) that the God of heaven would "set up a kingdom." To the prophets (as to Jesus at the beginning,) "the kingdom" of their visions was a thing yet future, an essentially new feature yet to be introduced.

4. The kingdom of God was inaugurated during the active ministry of Jesus. His opening message is that the time is fulfilled, the kingdom is at hand (Mark i. 15, Mt. iv. 17; so of the disciples, Mt. x. 7). Later he says (Mt. xi. 12), "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and men of violence take it by force." To the blaspheming Jews he says, "If I by the finger of God cast out demons, then is the kingdom of God come upon you." He accuses the scribes and Pharisees of his time thus, "Ye shut the kingdom of heaven against men, for ye enter not in yourselves, neither suffer ye them that are entering in to enter." Men could and did enter during the public ministry of Jesus by submission to his authority as king.

5. While the kingdom includes men on the earth among its subjects, it is unlike the ordinary kingdoms of earth. It is inner and spiritual in its seat, forces, requirements and blessings. The American Revision (quoted generally in this article) reads, "Be-

ing asked by the Pharisees when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, there! for lo, the kingdom of God is within you" (Luke xvii. 20, 21). The first and undisputed part of this passage says that the kingdom comes "not with observation," that is, it is not visible. Men will not be able to point to a location and say "Lo, here! There!" But why not? "The kingdom of God is within you." Such seems the most natural interpretation. They are to look for the kingdom not in the sphere of outward phenomena but in that of conscious experience.

Jesus says to Pilate "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight . . . Thou sayest it for I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John xviii. 36-38, Am. Rev. 1881). In contrast with earthly kingdoms maintained by physical force, his kingdom is established by the spiritual agency of truth. Its sword, as in John's vision, proceeds out of the mouth. It is the sword of the Spirit,—the Word of God. The means of entrance are spiritual, "born again"—"born of water and of the Spirit,"—a process as invisible as the wind. The requisites for citizenship are spiritual; in brief, repentance and faith; in greater detail, the characteristics described in the Beatitudes. The laws of the kingdom are not external rules, but inward principles, summed up in love. The benefits of the kingdom are of like kind. If Paul may be quoted, not as proving the point but admirably stating it: "The kingdom of God is not meat and drink." Its benefits do not consist primarily nor essentially in external blessings of any sort. But the kingdom is essentially "righteousness, peace, joy in the Holy Ghost." The blessedness of the kingdom—its "beatitudes"—consist in spiritual gifts and privileges. Whatever else is needed will be added, as to the birds food is given; but this latter fact itself proves that such blessings are not distinctive of the kingdom.

6. Because thus inner and spiritual, over the primary source of all personal life, the sway of the kingdom extends to all forms of outward activity; but the kingdom itself is not to be identified with any external organization. It has been common to identify

the kingdom, as presented by Jesus, with the visible church. The Westminster Confession does so. The Roman church aims to carry this conception to its logical conclusion in a world empire for the church. That Jesus intended a visible church or congregation of his disciples is plain. But he does not hint at an identification of the "Church" and the "kingdom;" nor, so far as the writer is aware, is there any exegetical ground whatever for such identification in Scripture. A fundamental objection is that the visible church does come "with observation." Of it you can say, Lo, here! Lo, there!

The visible church has a most important relation to the kingdom. In the suggestive phrase of Freemantle, the church is the "prophet" of the kingdom. Its rites are symbols. Its officers are apostles. Its function is to maintain the worship and proclaim the truth through which the kingdom is to be extended and established. Every member of the kingdom ought to be a confessing disciple, and so a member of the visible church; but membership in the one does not of itself constitute membership in the other. Nor are the duties of a citizen of the kingdom confined to specifically church duties. The family is an external institution parallel with the church in authority, and antecedent in time. It also is an agency for establishing God's reign in human hearts. The state is a third such institution. The member of the kingdom has, as such, duties also in each of these as well as in the church. On like grounds the sway of the kingdom extends also to all relations in the sphere of education, of business of recreation and social life. Embodying itself solely in no outward organization nor represented exclusively by any or all, the kingdom aims through its members to infuse, transform and sanctify all proper human organizations and activities.

This dynamic aspect, again, distinguishes the kingdom from the ordinary conception of the invisible church, which is confined to that of the membership and blessedness of the company of the redeemed, and does not usually include in the idea the active functions of the Christian body on earth.

7. The kingdom of God is a gradually developed kingdom. It starts from small and incomplete beginnings, and, through the activities for which it provides, extends and perfects itself. The parable of the mustard seed illustrates its extension, whereby

more and more persons are brought under its control. That of the leaven, its intensive power whereby those within are made more completely subject to its principles. The same truth is involved in the figures of the new birth and of the seed growing secretly,—“first the blade, then the ear, then the full corn in the ear.”

In this teaching is to be found the explanation of an apparent inconsistency. The kingdom is sometimes spoken of as already present and again as something to come in the future. It is present in its germ, as developing; the full realization, the perfected kingdom lies in the future. Just as the believer is said to be saved now; and yet again his salvation is in the future,—“ready to be revealed in the last time.”

8. The kingdom will reach a definite and perfect consummation. All its citizens will be finally brought into it,—a great company out of all nations. Somehow, at least, it will include the Old Testament saints (Lk. xiii. 28). Its citizens shall be delivered from all the evils of sin, which certainly includes sin itself. Released from the curse of physical, as well as spiritual death, they enter upon a life of perfect conformity to God's will and of perfect enjoyment of his blessings. To this life there is no limit. It becomes a community perfect in all communal relations. This perfection of the kingdom is connected with the *παρουσία*, the personal manifestation of Jesus again upon earth. Does the Apostle Paul complete this teaching when he says, “Then cometh the end, when he shall deliver up the kingdom to God, even the Father” (I. Cor. xv. 24)?

In brief and all too imperfectly reproduced, such seem to be the broad outlines of the kingdom as sketched by the King himself. It is distinctly a Messianic feature, and therefore to be regarded within Messianic limits as to its nature, duration and purpose. It is a community in which the relations are essentially, it might almost be said exclusively, spiritual; but it operates in and through the outward relations of men. If it does not present the actual form of organization, it certainly typifies the union and organic relations through which redeemed mankind are to be brought back into the obedience and blessedness of fellowship with God.

GOD'S DEFENSE OF HIS WORD.

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It is impossible to ignore the extent and severity of present-day antagonism to the very idea of Revelation. Christianity is by various writers declared to be "an Asiatic superstition," "a bundle of Hebrew old clothes," "a constellation of old Jewish stars no longer aflame." The sacred Scriptures are "fairy tales" and their teachings must be relegated to "the overpopulated country of exploded ideas." The gospel of our Lord Jesus Christ is "losing caste and falling *ipso facto* out of court with men of education," a statement no less remarkable for its modesty than for its accuracy. Men affirm their doubts with vim and proclaim their nescience with pride. Moreover unbelief has an infectious energy entirely apart from reason or logic, and its diffused, intangible influence stretches far beyond those who avowedly support its conclusions. "The love of many shall wax cold," even as icebergs lower the temperature for many miles.

It is scarce necessary to call attention to facts generally known. Every sort and description of literary production seems enlisted in this crusade.

Newspapers that are universally read, periodicals that are on our tables, works of fiction that our sons and daughters know, all form part of the attacking army. Poetry, forgetting her heritage, untrue to her gracious possibilities, is oftentimes hostile. Philosophy, alas, has not infrequently fulfilled the fear of the poet, and has "pushed beyond her mark" to be "procuress to the Lords of hell." Is not Elizabeth Barrett Browning right when she declares "the great want of much of our modern literature" is that "Christ wave His bleeding hand over it?"

We gratefully acknowledge the church's debt to critical study and research. But there are critics and critics. Some handle the Word with most real reverence; some, with not so much reverence as they might; some with no perceptible reverence whatsoever. Some clip here and there, as the king of the Old Testament burned in the fire upon the hearth the portions of the prophet's roll that displeased him. There recently died, in New York City, at a great age, Elizabeth Cady Stanton, a woman who had a par-

ticular aversion to the apostle Paul. Paul has been loudly berated in these days because of his supposed bigoted prejudice against woman and his assumption of masculine superiority. "The Woman's Bible" proposes to omit all those passages of his Epistles which are adjudged to conflict with the aspirations and claims of "new women."

Some are by no means satisfied to pare away portions here and there, but they desire to dispense with the entire conception of a supernatural revelation or divine communication to mankind. It is assumed that God cannot speak and declare His will to men made in His own image. Accordingly the inspiration of Scripture differs simply in degree and not in kind from the inspiration of other wise and helpful writings. Browning like Isaiah was inspired, Tennyson like David, Emerson like Moses. The distinction is in measure, not in essence. The oracles of God, as we have been wont to name them, must be relegated to a place among good books worthy our study. The Bible may rank first—we are not so sure of its ranking—if it does, there are others, close seconds. Have we then any sure word of prophecy, to which we do well to give heed as to a light shining in a dark place? Are these writings in any unique sense "inspired of God, and profitable for teaching, for reproof, for correction, for instruction" to the purposed end of character fully rounded and complete? Two pregnant phrases describe the difference between two widely divergent attitudes towards the Word of God. The one is, "God hath said." The other is, "Hath God said?" The one is the declaration of confidence and assurance, the other is the question of doubt and disbelief. They are as old as Eden. Out of them are the issues of life and death. Is Christianity a divine revelation supernaturally made or not? We cannot evade the issue. In an address from the chair of the British Congregational Union more than thirty years ago, Dr. R. W. Dale declared: "If only a theory of inspiration were breaking down, if men were discussing nothing more serious than the precise and minute accuracy of the four gospels, if we were threatened with nothing more formidable than the demonstration of the historical untrustworthiness of a few chapters here and there in the Old Testament, we might look on calmly and wait for the issue of the conflict with indifference. But it becomes plainer every year that the real questions in debate are

far different from these. The storm has moved around the whole horizon, but it is rapidly concentrating in strength and fury above one sacred Head. This then is the real issue of the fight. Is Christendom to believe in Christ any longer or no? It is a battle in which everything is to be lost or won. It is not a theory of ecclesiastical polity which is in danger, it is not a theological system, it is not a creed, it is not the Old Testament or the New, but the claim of Christ Himself to be the Son of God and the Saviour of mankind."

As disciples of the Lord Jesus Christ, redeemed by his blood, renewed by his Spirit, we are not called to reconsider and revise the fundamental faiths of our hearts and lives at the summons of every new controversialist. "We do not hold our faith in the Word of God, as the winners at a match do their cups and belts, on the condition of wrestling for them with any challenger." We cannot suspend all our activities, nor hold all beliefs in process of solution, until every doubter is satisfied, every denier silenced. Life is too brief, duties press, the king's business requires haste. We are not merely seekers after truth; we are also possessors and defenders of truth. "We have heard for ourselves, and know that this is indeed the Saviour of the world." He has saved us with a salvation that satisfies. We know in whom we have believed. The Scriptures have made us wise unto salvation. They have been a lamp unto our feet, a light unto our path. The light is its own sufficient witness. "We decline to dig up the piles of the bridge that carries us over the abyss because voices tell us that it is rotten. It is shorter and perfectly reasonable to answer: 'Rotten, did you say? Well, we have tried it and it bears.' " This position is altogether fair, square, and reasonable. An honest conviction, based on experience, amounts to certainty, and leaves no place for doubt. The short creed of the blind man suffices. It confuted all his opponents. It always closes the mouths of gainsayers. "One thing I know, that, whereas I was blind, now I see." When the reality of revelation is questioned, when the fact of inspiration is denied or discounted, the strongest defense will be a body of men that can adduce themselves as witnesses, and boldly say to every disputant, "Why, herein is the marvel that ye know not whence he is, and yet he opened mine eyes." Again to quote Dr. Dale, "In every heart that

is won from the love of sin to the love of God, that is comforted in sorrow and strengthened in the presence of temptation by the writings of psalmists, prophets and apostles, I find evidence that holy men of old spake as they were moved by the Holy Ghost." Let us then hold our position of certitude from which no strife of tongues can budge us an inch. "He that believeth shall not make haste."

And antagonism ought to make our love for the truth more ardent. "They have made void thy law," said the psalmist, "therefore, I love thy commandments." Opposition incites to increased affection. This is the natural instinct of loyalty. When a king is dethroned and exiled, some subjects love him the more ardently and chivalrously rally to his standard. Thus Ittai of Gath said to David when the king fled from before the face of Absalom his son, "As the Lord liveth, and as my Lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be." When a multitude of voices proclaim divine revelation "the baseless fabric of a vision," and this long sway over men's hearts a tyranny soon to be ended, idle indifference ill becomes us. When society seems disposed to let any truth slip, the impulse is to accentuate that very truth. Fervor will be but natural, and this glow of affection is a blessing that opposition brings in its train. Moreover, good arises out of apparent ill, inasmuch as no truth is established firmly and for all time, until it is assailed and repels the assault. "The things which may be shaken" are removed like poor little huts built over against some fair and majestic cathedral, "that the things which cannot be shaken may remain," their foundations eternally laid in the divine purpose. The army of attack repelled in their assault prove beyond peradventure the strength and sufficiency of the Word of God. The fiercer the storm, the firmer our faith in our unshaken and immovable fortress. Of this torch it is true that "the more 'tis shook, it shines." "The Word of the Lord is tried, therefore thy servant loveth it."

Furthermore, we may cherish the confidence that times of antagonism will summon the author to the defense of his own Word. This is not an idle expectation. It is confirmed by the history of all previous attacks upon Scripture. Here it is in spite of all that has transpired. How and why is this? Who is responsible for

safeguarding the Bible? "The whole history of the origin, collection, preservation, transmission, diffusion, and present influence of the Bible involves so much that is suprising and unique, as to amount to at least a strong presumption of a divine care." Remember the tremendous gaps in ancient literature, and the almost unbroken silence of age after age; think of the multitudinous chances against the preservation of such early writings through many tempestuous centuries. The Jews strangely enough conserved writings that, so far from flattering them, painted them in dark colors, and taught truths they little loved, in a spirit alien to their spirit. Who makes even the wrath of men to serve him? What vast variety of writers, epochs, themes, literary forms is to be found in the unity of the one work. Who caused one book to be made of many? Again and again it has been beyond doubt proven, so have men contended, that it differed scarce at all from other books, and that it had no fair claim to be a divine or supernatural revelation. Yet each generation brings its batteries to bear against it, thereby confessing that its predecessors have wrought to no purpose. We may ask of these assaults against the book, what the book itself asks concerning sacrifices. If they had availed "would they not have ceased to be offered?" Why this heat? Why this energy? "It is waste time to flog a dead horse." Man after man, richly endowed with gifts, a martyr to his error, has hurled himself against the truth that is sphered in Jesus Christ. But what has become of sceptics, well known in their day, who caused men's hearts to tremble for the ark of God? Their books lie dusty and unread on the top shelves of our libraries, or their names are only preserved for us in the books of the defenders of the faith. Scarcely more than a generation is required to sweep the vast majority of them into the land of the forgotten. "They have their day and cease to be." Unbelief often slays its own children. The title to the throne is bought, as among some savage tribes, by the slaughter of the ruling chieftain. Modes of opinion, tendencies of thought, follow their predecessors into the dim land. Dead old infidelities rise to welcome each latest comer in the day of his dethronement, with the mocking question, "Art thou also become weak as me? Art thou also become like unto us?" But the Book lives on. History is ironical. Time works strange changes. Voltaire boasted that he would write Christian-

ity down, and forthwith close its career, but the press in Geneva upon which he printed his attacks, became a press for printing copies of the Scriptures. Gibbon struck many and supposedly mighty blows against the faith in his "Decline and fall of the Roman Empire," but afterwards one of the rooms in the house wherein he wrote, bore the inscription, "This is a depot of the Bible."

"Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.

" 'How many anvils have you had,' said I,
'To wear and batter all these hammers so?'
'Just one,' said he, and then with twinkling eye,
'The anvil wears the hammers out, you know.'

"And so, I thought, the anvil of God's Word
For ages sceptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unharmed, the hammers gone."

A not unnatural illusion is ours that our contests with unbelief are the severest the church has ever known. Gladstone speaks of "an exaggerated and almost ludicrous estimate of the capacity and performances of the present generation as compared with those which have preceded it." There have been darker days of opposition. Unbelief has had men of as gigantic stature as any that now bear her banners. The Book has already steadfastly resisted all the keenness of intellect and all the strength of genius that its enemies could muster. It has nothing to fear from foes present or future.

When the elevated railway first completed construction in New York City, the people were a trifle timid about riding, but the proprietors were at special pains to inform the public that the road had been subjected to a most abnormal tonnage and that as a consequence people of ordinary weight might have perfect confidence. We need have no present fear concerning the oracles of God. People of extraordinary weight have not availed to break down the road.

Divine aid may indeed seem to tarry. Our impatience may outrun God's deliberation. His hour may not yet be come, the time may not be ripe, but He is punctual. "The Lord will help us

and that right early." Delay but serves to test faith, teach patience, render deliverances more evidently divine. We cannot foresee or prearrange the manner or methods of his working. Valiants-for-truth are brought from unexpected places. God can lead those who assume to know to a fuller and deeper knowledge. He can establish the wavering in the sure confidence of disputed verities. He can modify and mould the spirit of an age. In multitudinous ways he can check and control the tendencies of human thought. Let us await the unfolding of his purposes, seeking no sign, insisting upon no times or seasons, shirking no service of defense or confession, in the confidence that he will correct the misrepresentations and overthrow the antagonisms of its foes, and at the same time re-enforce the inadequate efforts of its friends. The Book is perennially fresh and virile. It has the dew of its youth. "Age cannot wither it, nor custom stale its infinite variety." The river quenched the thirst of the van of the army ages ago, but coming generations will drink thereof and be glad. Men come and go. Leaders, thinkers, teachers, speak and act, and then fall silent and impotent. But God keeps watch above his truth.

"The grass withereth and the flower fadeth: but the Word of our God shall stand forever."

THE GROUPING AND SEQUENCE OF THE PAULINE EPISTLES.

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An attentive and observant reader of the Pauline Epistles cannot help noticing that they naturally fall into four well-defined groups. These groups are not only separated from each other by almost uniform intervals of time but they are also differentiated from each other by their general character and contents. It is not the design of this article to enter into the consideration of the chronology of the apostolic history. That is a distinct and difficult problem by itself. And just at present there is considerable divergence of opinion among scholars on it. The point at issue in the discussion has been and is the date of the succession of Festus to Felix as governor of Judea. It is well known that the witnesses, Josephus, Tacitus and Eusebius, whose testimony bears

upon this question, are contradictory. It must be decided which is the most trustworthy, ere the problem can be solved. But however the matter is finally decided the only result will be the moving of the whole series of dates in the apostolic history so as to conform to that decision.

If the authenticity and genuineness of the thirteen Pauline Epistles be granted, there can be but little difference of opinion as to their grouping. There however will doubtless always be different opinions as to the order of the Epistles in their respective groups. Who is there who can absolutely decide where Galatians should stand in relation to the Corinthian Epistles? It will doubtless be generally acknowledged that the Pauline authorship of the Pastoral Epistles can only be successfully defended by assuming that the apostle was released from the Roman imprisonment related in the Acts, and enjoyed a subsequent period of freedom. It was during that freedom that 1 Timothy and Titus were written, while 2 Timothy was composed when Paul was again a prisoner.

There are four distinct groups of these Epistles, namely: *1st. The Epistles of the Second Missionary Journey*, 1 and 2 Thess., which were written in 52 and 53. *2d. The Epistles of the Third Missionary Journey*, Gal., 1 and 2 Cor., and Romans, which fall within the years 57 and 58. *3d. The Epistles of the Captivity*, which are Col., Philem., Eph., and Phil., date from 62 to 63. *4th. The Pastoral Epistles*, 1 Tim., Titus, and 2 Tim., are to be assigned to about 67.

Now it no doubt is purely accidental that these groups should be separated by this regular interval of from four to five years. The apostle produced his letters when in the providence of God they were called for by the needs of those to whom they were addressed and not as regular periodicals. But these intervening periods, especially since history was rapidly being made then, will in large part account for the manifest differences in matter and manner between these successive groups.

The important fact, however, about these groups is that they naturally segregate themselves from one another by their outstanding features. I am quite at a loss to understand the workings of a mind that will either date Galatians at a time previous to the Epistles to the Thessalonians, or assign 2 Timothy to the

period in which the Epistles of the Captivity were produced. Such a procedure results in a violent displacement of these Epistles, disrupting not only their literary but also their historical relations. Against this all their phenomena cry out in solemn protest.

In every mountain range there are to be found certain peaks which lift themselves far above the surrounding elevations and in a sense give character to the whole. Now it will be found on close examination that each of these groups distinguishes itself by presenting as its predominant aspect some specific features.

Thus the *Eschatological* feature is that which especially marks the *first group*, the Epistles to the Thessalonians. Paul's preaching at Thessalonica emphasized the Messianic Kingship of Jesus and evidently had much to say about his second advent. Accordingly these Epistles have no other feature which so much distinguishes them as their repeated references to that event and its foregoing and accompanying circumstances (1 Thess. i. 10; ii. 13; iv. 13-5; ii. 24; 2 Thess. i. 7-10; ii. 1-12). We may then correctly describe this group as *Eschatological*.

In the *second group* nothing is more noticeable than its *Soteriological* matter. The Epistles to the Corinthians are so much taken up with the practical problems of church life that they only incidentally touch upon doctrinal matters. Even they, however, show by their language, as well as their matter, that they come from that period in which the great apostle was expounding the way of salvation. But how true the above characterization is of Romans and Galatians, in which with marvelous power and with intense conviction he states and defends the doctrine of justification by faith. It is from these two letters that we must obtain our *Soteriology*.

After the time of the writing of the Epistle to the Romans it does not appear that there was any wide spread discussion of the relation of the Christian to Jewish rites and ceremonies. That subject had been settled once and for all. Four years later the *third group* began to appear. Meanwhile the discussions had been shifted from the *Work* of the Redeemer to his *Person*. Accordingly this group is distinguished by its *Christological* features. This does not show itself in Philemon, but this little personal letter belongs in this group because of its having been sent to its destination at the same time as Colossians, and its subject matter is

distinctively personal. But in this group we have the classical passage on the humiliation and exaltation of Christ (Phil. ii. 5-11), which is one of the passages which, though incidental to its direct purpose, elevates the Saviour to an equality with the Father. So also Col. i. 15-22 contributes to our *Christology*, giving, as Professor Findlay writes, "to Paul's doctrine of the person of Christ its most finished and sublime expression, and sets it as the keystone in the arch of theology." And while the doctrine of grace holds a prominent place in Ephesians, yet throughout the Epistle there is such a magnification of the person of the Redeemer that we may truly classify it as *Christological*. Godet, comparing Colossians and Ephesians, writes, "The central idea of Colossians, is this: Christ the Head, from whom the body derives its nourishment; while the central idea of Ephesians is the Church, the body which Christ fills with His divine fulness, and raised to sit with Him in the heavenly places."

Four more years passed by and again the apostle took up his pen and began the Epistles of the *fourth group*. The questions forcing themselves forward at this time were not those which concern either the work or the person of the Redeemer, they related rather to the Church. Accordingly we may call this group *Ecclesiological*. In his advancing age the apostle, upon whom "anxiety for all the churches" rested, saw the need of clear and explicit directions about the qualifications of those who should stand in official relation to the Church. Accordingly, aside from the personal matters in the letters to Timothy and Titus, we find that the balance of them deals largely with the office bearers in the Church and the attitude of the Church toward heresy.

Looking back now at these successive features, we can see how logical in their order the last three especially are. How natural that the questions which relate to the way of salvation should very early come to the front. Then after they had been measurably settled attention would turn more and more to the Saviour, who had wrought such a salvation. Then how necessary that that institution which was to spread the knowledge of the gospel of salvation and the Saviour should have attention given to it. And then we might logically expect next a development of the teachings about the future, for in theological treatises eschatology generally comes last of all. But the early Christians looked for a

speedy return of their Lord, and for a time, at least, the doctrine of the last things seemed the most important. This fact will account for its position in the first group—a position which is logically a displacement but which was natural when we view the circumstances causing it.

It is the writer's deep conviction that due regard for these characteristic features will help toward a better understanding not only of the Epistles themselves, but also of the philosophy of the history of the early Church. But it must ever be borne in mind that the apostle was not designedly advancing in his writings from one of these features to another. Each Epistle was called forth by the train of circumstances of its respective readers, and it was these circumstances that shaped its contents. And yet in the providence of God we may now see that there was a logical sequence of the Pauline Epistles, and that it is no mere mechanical arrangement of them that leads us to divide them into the groups as given above.

CHRISTIAN SELF-CONTROL.

PROFESSOR A. T. ROBERTSON, D. D., LOUISVILLE, KY.

There are two imaginary pitfalls before the Christian when he is tempted to hit back or resent a supposed insult. One is the fear of being considered a coward. No man of courage can well endure that imputation, for a man without courage is no man at all. Dr. Stalker has well expounded courage in his *Seven Cardinal Virtues*. It costs an effort in the moment of wrath to see the deeper courage involved in self-mastery. Any one can hit back, but only the masterful man can stifle the word that struggles for expression. Fits of temper are momentary madness. Lack of control means that the wheels have lost their centripetal balance. They whirl out and whizz off at any tangent. The other imaginary peril is the fear of being called meek. Now the meek man is praised in the Bible. Moses was called meek and Jesus called himself meek and lowly in heart and pronounced blessings on the meek. But all the same the popular prejudice against being called meek exists. One fears that it involves lack of force, that it

means that one will stand anything. Resentment has ready to hand these fears to help justify the natural desire for revenge.

It is an inborn principle for one to insist on his rights, even if it has to be at the expense of another's rights. We see our own case more clearly than the situation of the other man. But this natural selfishness is not good ethics nor is it Christianity. Respect for the rights of others is better morals than standing up for one's own. We call it sometimes standing on our dignity, but it is often a very undignified proceeding. In Paul's case his right to pay for preaching he cheerfully gave up when he saw that to insist on it would work harm to the cause of Christ. When a man tramples on our rights, we rise in war, but we often have our rights very conveniently placed for people to step on them. We do not have the right to have our way irrespective of other people. The noblest exposition of Christian self-control that we have is in I. Cor. viii-x. It was so easy for the better informed Christian to look down on his superstitious brother who still had scruples about the meat that had been put before the idol in the heathen temple. It called for a lofty altruism to respect such prejudices, a willingness to give up rather than injure a brother for whom Christ died. The whole realm of casuistry comes up here. The weak conscience must be respected within limits. The trouble is that some men confound their judgment and their conscience and become piously obstinate. A nice adjusting of fine points is demanded here in every man's life and nothing but self-control will keep one straight—self-control and love. Non-resistance to evil is connected with self-control, for it is easy to justify our personal dislikes on the ground of badness. Tolstoi is an illustration of how wide of the mark a mere literalist is, how he utterly misses the spirit of the teaching of Jesus. Our Lord himself did not turn the other cheek, but he did exercise self-control when struck before Annas. He demanded fair treatment. He did not strike back nor did he turn the other cheek. Self-control is the opposite of resentment. It is so easy to take the execution of justice into our own hands.

Certainly anger is not always sinful. Our Lord himself looked round on his enemies with anger. Righteous anger is justifiable. It is a poor man who would not be angry at some things. See Jesus himself, grand as a volcano, as he pours forth the pent up

wrath against his enemies in the twenty-third chapter of Matthew. But our Lord never loses grip on himself. It was not mere spleen, but a scathing exposure of the conspirators. But Jesus did what it is so hard for us to do, he was angry and sinned not. It is dangerous for the sun to go down on our wrath. Sin will come before morning.

Self-control means having ourself in hand, *ἐγκρατής*, holding ourself in. That is just the hard thing to do. We are like steam boilers. We must explode or there will be trouble. But self-control is doing the impossible. It is keeping the steam in and not exploding. To do this costs effort. No wonder that Paul in his battles with himself said that he beat himself black and blue under the eyes like a boxer. He was determined to keep his better self on top. He would not let go and go down. He knew how hard it was to rule himself. It is easy to be king of a city. But through struggle comes victory. The conqueror of one's own kingdom has his sure reward. He has power to do things. There is nothing more beautiful than poise and power. The impatient man does not have power, not sustained power at least. And that in the long run is what wins the race.

DID THE TABERNACLE DESCRIBED IN EXODUS EVER REALLY EXIST?

REV. DUNLOP MOORE, D. D., PITTSBURG, PA.

The attention of those who use the International Sunday School Lessons has been lately directed to the Mosaic Tabernacle and its service. Many a Sunday School teacher, it may be supposed, would be interested in knowing what the great Bible Dictionary, edited by Dr. Hastings, and published by the Clarks of Edinburgh, has to say about this Tabernacle, and would consult it for information. I can imagine the surprise of some of them at what they would read in this Dictionary and the effect which an attempt to communicate its teaching to their classes would produce. In the fourth volume of the Dictionary there is a long article on the Tabernacle by Dr. A. R. S. Kennedy, Professor of Hebrew in the University of Edinburgh. He is one of the

authorized instructors of the students who are preparing at that famous school of learning for the ministry of the Church of Scotland. But those who are influenced by his teaching will hardly be well qualified for "confirming the souls of the disciples."

The book of Exodus relates at length how the Lord gave Moses minute directions regarding the construction of the Tabernacle, and further informs us that "according to all that the LORD commanded Moses, so the children of Israel did all the work."* Besides the detailed account in Exodus of the making of the Tabernacle and of the institution of its order of service, there are so many and so clear references to it in both Old and New Testaments that it might be said that if there is anything to which the Bible bears full and explicit testimony it is to the existence of the Mosaic Tabernacle. But Dr. Kennedy has gone over bodily to the extreme left wing of the modern critical school, and has learned from Wellhausen so to interpret the Bible that he can discard as utterly false what he designates the "conception of the tabernacle which has dominated Jewish and Christian thought from the days of Ezra to our own." He can employ the very strongest language in denial of its historicity. He thus writes: "The most convincing of the arguments against the actual existence of P's tabernacle is the *silence of the pre-exilic historical writers regarding it*. There is absolutely no place for it in the picture which their writings disclose of the early religion of the Hebrews. The tabernacle of P has no *raison d'être* apart from the ark, the history of which is known with fair completeness from the conquest to its removal to the temple of Solomon. But in no genuine passage of the history of that long period *is there so much as a hint of the tabernacle*, with its array of ministering priests and Levites."†

*"There are detailed accounts of the Mosaic Tabernacle, reciting the contribution of materials for its construction, with minute specifications of the number and dimensions of its boards, their sockets and tenons and bars, of its various coverings and the mode of their preparation and how they are to be joined by loops and taches, of its various articles of furniture, and the instruments of the service, and precise directions as to the manner in which they should be wrapped, by whom they should be carried and what place they should have in the ranks during the journeyings through the wilderness. All this is stated with the utmost precision, and every particular insisted upon as of real consequence."—Green.

†Hastings' *Dictionary*, vol. IV., p. 666.

We have the continuation of the history of Israel in the age immediately after the death of Moses in the book of Joshua. It is the only record of that period which we possess. Now in Joshua xviii. 1, it is distinctly stated that the whole congregation of the children of Israel assembled at Shiloh, and set up the Mosaic tabernacle (*Ohel Moed*, rendered in A. V. "the tabernacle of the congregation," and in R. V. more accurately, "the tent of meeting"). In Joshua xix. 51, mention is again made of this tent of meeting. But our critics are bold enough to set aside the testimony of the book of Joshua on the pretence that it "hangs closely together with the Pentateuch." In the book succeeding Joshua, that of Judges, we read of "the house of God" being in Shiloh (Ch. xviii. 31); and we naturally think that what is termed the house of God is the same sanctuary which in the days of Joshua was set up at that place. The first chapter of I. Samuel speaks of the house of God as still at Shiloh, and in Ch. ii. 22, this house of God is called *Ohel Moed*, the tent of meeting. However, the clause of the verse in which this designation occurs is declared by our critics to be an interpolation. It does not look like one. Mark how incidentally the mention of the tent of meeting is made: "Now Eli was very old; and he heard all that his sons did unto all Israel, and how that they lay with the women that did service at the door of the tent of meeting." I have elsewhere said: "Such brief, dry, simple, suggestive words, assuming, as they do, a usage not elsewhere explained, bespeak the narrative of a fact, and not a fiction invented to commend a forged code of laws."

But it is contended that the sanctuary mentioned in the beginning of I. Samuel must have been an entirely different structure from the tabernacle of Exodus, for it is called a house and a temple (Ch. iii. 3). But this objection is sufficiently refuted by referring to Psalm xxvii. 4, 5, 6, where we find the several designations house, temple and tabernacle applied to what was certainly one and the same sanctuary. The term "house" is very freely employed in the Old Testament (comp. Gen. xxviii. 17). That there became connected with the tabernacle, as it remained long at Shiloh, annexes for dwelling in, and for holding, what was needed for the service of the sanctuary, is surely not an unreasonable supposition. There were buildings attached to the temple,

it is well known, which were not devoted exclusively to religious worship.

After the temple was built by Solomon, it is stated, "They brought up the ark of the Lord, and the tent of meeting, and all the holy vessels that were in the tent; even these did the priests and Levites bring up" (I. Kings viii. 4). Solely to save their theory, Wellhausen and his followers pronounce this passage also an interpolation. We need not proceed to draw testimonies from the remaining books of the Old Testament. Nothing is easier for certain critics than to dispose of them on the allegation of forgery or corruption of text. Dr. Kennedy passes this sweeping judgment upon them all: "Only the Chronicler (I. Chron. xvi. 39; xxi. 29 etc.), psalm-writers, editors and authors of marginal glosses, writing at a time when P's conception of Israel's past had displaced every other, find the tabernacle of the priestly writers in the older sources, or supply it where they think it ought to have been."

Dr. Kennedy says: "It is now recognized that the highly organized community of the priestly writers, rich not only in the precious metals and the most costly Phœnician dyes, but in men of rare artistic skill, is not the unorganized body of serfs and nomads that meet us in the oldest sources of the Pentateuch." Is it fair, I would ask, to speak of the Hebrews as only *nomads* in Egypt? Riggenbach thought that he might regard the time as past when it would be declared impossible for the Hebrews that escaped from bondage to construct a magnificent tabernacle in the wilderness. They did not come empty-handed out of Egypt (Ex. xii. 35, 36).* They seem to have had no difficulty in

*It is an arbitrary assumption that the Israelites had to depend entirely on the things which they brought with them out of Egypt for materials wherewith to construct the Tabernacle. The Sinaitic peninsula, in which they wandered, was not in the age of Moses a solitary region, destitute of all indications of civilization, and having no commercial intercourse with neighboring nations. Dr. J. Rendel Harris states that from an actual topographical survey of the peninsula at the head of the Red Sea "the student of the country is able to affirm with certainty that there was actual civilization in the peninsula itself; that there were important mines, with at least one port of debarkation for ships coming from Egypt; and that the country was intersected by trade routes which connected the upper end of the Red Sea with regions lying farther north and east; the mines alluded to being contemporary with the earliest Egyptian dynasties, and the trade routes being also, in all probability, of extreme antiquity."—Hastings' *Bible Dict.*, IV., p. 536.

making the golden calf. They had built for Pharaoh store cities, Pithom and Raamses. It would be reasonable to credit them with having far more skill in the arts when they were fresh from Egypt, the most civilized land of antiquity, than they had during the time of Samuel and David after a long period of confusion and disorder and degradation. What were Moses and the Israelites accustomed to see in their time in Egypt? As Dr. J. D. Davis remarks: "The universal religious sense of mankind then demanded splendid ecclesiastical architecture. Throughout the ancient civilized world, from Babylonia to Egypt, it led to the temples being of all the buildings the most imposing and magnificent. The King dwelt often in a more spacious abode, but not in a nobler or richer one. The encompassing court, the sacred house or pyramid, and the adytum of the deity were on a scale of beauty and grandeur commensurate with the opportunities of the worshipping people. . . . The priesthood was a numerous body, and was accorded high social rank. At its head, to speak more particularly of the Egyptian priesthood, stood the high priest, the embodiment of the order and officially distinguished by gorgeous attire. . . . Besides the minute regulations to govern the conduct of the ministering priests, an elaborate sacrificial ritual was drawn up. . . . It was an age in which men were accustomed to see significance in small acts of the ritual, when they were delicately sensitive to religious symbolism, and keenly alive to the proprieties of worship. . . . Such were men's religious conceptions and tastes, and such were their conscious needs concerning forms of worship when Moses appeared. . . . Public worship had reached a state of high refinement. Can it be thought strange that the Hebrew legislator should start the national worship of his people with an elaborate ritual? Can it be regarded as surprising that at the founding of the nation, politically and religiously, the book of the Covenant, which in modern parlance would be called the Constitution and the Statutes, should be immediately followed by the plan and specification for a national sanctuary, and by a manual for the priests containing minute instructions for their guidance in the performance of a symbolic service?*" Nay, the Mosaic system as outlined in the

*"It is no discredit to the religion of Moses, that its symbols can so generally be identified with those currently employed in the period when it arose; and

Pentateuch was timely.*

In the Old Testament history there is sad evidence of the neglect by Israelites in after ages of the laws and ordinances regarding divine worship laid down in the Pentateuch. On this fact the destructive critics found their theory. But such neglect can be accounted for without resorting to the violent and incredible supposition that such laws had not been really promulgated. We dare not maintain that the laws and institutions appointed by Charlemagne are falsely attributed to him because "before the close of the century in which he died the whole body of his laws had fallen into utter disuse throughout the whole extent of his Gallic dominions."† Hengstenberg, Green, Riggenbach and others have carefully considered the numerous instances on record of departures from the observances prescribed by Moses, and have shown the futility of the conclusion which critics have drawn from them.

It is vain for Dr. Kennedy to try to prove the impracticable character of the description of the tabernacle in Exodus. Those who have studied this subject most closely do not complain of its insurmountable difficulties. A difficulty which most readily strikes one and on which he insists is the question of transporting the heavy timber which entered into the structure of the tabernacle. But it may be mentioned that the Israelites came from a land where the people understood how to transport and fix in

the peculiar resemblance borne by some of them to the customs and usages of Egypt, is like a stamp of veritableness impressed upon its very structure, testifying of its having originated in the time and circumstances mentioned in the original record. Nor can we fail to see in this the marvellous wisdom of the divine working, in connection with the history of the undertaking of Moses, that while he was to be commissioned to set up a symbolical religion among the Israelites, the reverse in all its great features of that prevalent in Egypt, he should yet have been thoroughly qualified by his original training to serve himself of whatever suitable materials were furnished by the land of his birth. These were in a sense part of the spoils taken from the enemy, out of which the tabernacle of the wilderness was reared—though still all things there were made after the divine pattern shown to Moses in the mount; and in the truths it symbolized, and the purposes for which it was erected, it was an embodiment, not of the things pertaining to a corrupt nature-worship, but of those which reveal the character of a righteous God, and the duty of service which his redeemed owe to him."—Dr. Patrick Fairbairn.

**Presb. and Refd. Review*, XIII, 195-7.

†Green's *Higher Criticism of the Pentateuch*, p. 156.

position gigantic monoliths, the moving of which for a great distance would puzzle many modern engineers.

We may well wonder what purpose all the writing about the Tabernacle which we find in Exodus could have served, if it was, as we are told, composed in the days of Ezra. What reason can be given for the invention of such a forgery at that time? Who could then think of setting up a movable tent as a national sanctuary? The second temple had lately been erected. The people who were content with it all believed in the existence of the Mosaic Tabernacle, but never dreamt of reconstructing it. The idea of a transportable tent for a centre of worship was natural for a people wandering in the desert. After their fixed settlement in Canaan it would not readily suggest itself as a desideratum. How was this alleged forgery about the tabernacle successfully imposed on the whole Jewish people? How did the story of a new and previously unheard of Tabernacle come to be universally believed in? Endless objections have been made to statements in the Pentateuch. Strange that no suspicion of the purely fictitious and imaginary nature of the Mosaic Tabernacle arose before recent times! Why did not Christ, who corrected false current traditions, expose the alleged colossal falsehood about *it*? It is certain that the Scriptures, of which its narrative forms no inconsiderable part, were acknowledged by him as the Word of God in contradistinction to the traditions of the elders. Yet some of the critics still profess to call him Lord and Master. What saith the Scripture? is a question which the Apostle Paul puts more than once. He appealed to Scripture as an infallible authority. How different his attitude towards Scripture from that of the modern critics of whom we have been speaking!

Current Biblical Thought.

The Controversy The Critical Review
Over Luke. of Theological and

Philosophical Literature, edited by Principal S. D. F. SALMOND, D. D., F. E. I. S., of the United Free Church College of Aberdeen, and published now by Williams and Norgate, London, does not confine itself absolutely to direct reviews of recent books. Occasionally it prints a more comprehensive essay dealing with a whole field. Such a paper it prints in its number for November, 1902, from the pen of Dr. A. PLUMMER, now of Bideford, under the title of *Recent Theories of the Third Gospel*. Dr. PLUMMER, as we all know, is the author of the admirable Commentary on Luke in the series called *The International Critical Commentary*, edited by Dr. BRIGGS in this country and Drs. DRIVER and PLUMMER abroad. He is able, therefore, to survey the recent literature on Luke with the eye of one that knows the ins and outs of the matter, and is capable of forming at once a wide and an exact estimate of its importance and tendency. He begins by remarking that the Synoptic problem has thrust itself forward of late to such an extent as measurably to take the place the Johannean problem formerly occupied in the public view: and among the Synoptics, on the whole Luke has drawn to itself the most attention. The whole of the recent literature on Luke is then passed under rapid but illuminating review. The result is distinctly encouraging. Though, in mass, the recent discussions of the authorship of the Third Gospel which decide against its Lucan authorship, may surpass those that decide for it; yet "if criticism is esti-

mated by its sobriety, and its solidity, rather than by the number of words used in expressing it and the confidence with which it is advanced, the balance will probably be found very much" the other way. It has become increasingly clear that the Third Gospel and the book of Acts came from the same hand, that this hand is the writer of the "we-passages" in Acts, and that the "we" in these passages finds its only adequate explanation in the fact that the author was a participant in the events he describes thus in the first person. We wonder if the parallel which the Latin historian of the 4th century, Ammianus Marcellinus supplies to some of the peculiarities of Acts has been noted by the critics of Acts? "From point to point we can follow their anabasis in the twenty-third and twenty-fourth books, and ever and again we find the verb in the first person, *vidimus, venimus*. . . Ammianus, unlike the other Latin historians, does not *make* speeches for his characters to deliver. Though he may very properly have condensed Julian's words, he is not the man to have invented them." These sentences are taken from Mr. T. R. GLOVER's delightful *Life and Letters in the Fourth Century*, in the course of an account of Ammianus' work. They present a parallel to two features of Luke's history: its "we-passages" and its authentic record of the speeches delivered by the characters. Surely there is nothing incredible in supposing Luke to have done as well as Ammianus! In any event Dr. PLUMMER insists that "(1) the early and unanimous tradition; (2) the 'we' sections in Acts; and (3) the medical

language and other features which confirm the primitive tradition" twist together a threefold cord of evidence for the authorship that criticism is now even farther than ever from breaking. In passing, full justice is done to RAMSAY'S archaeological contributions to the discussion, and to the linguistic contribution provided by Sir JOHN HAWKINS in his little-known *Horae Synopticae*. As to the date of the composition of the Gospel of Luke Dr. PLUMMER thinks there is a less decided tendency towards one view: but so far as there is a tendency, he thinks it is not in this case, as in that of the authorship, towards the traditional view, but rather toward assigning a date after A. D. 70. He even forecasts a coming general agreement in a date between A. D. 78 and 93. In this assignment he is apparently, himself ready to acquiesce: but as we think, wrongly. In our own opinion both Gospel and Acts were written before the destruction of Jerusalem; and since we believe truth will win in the long run, we expect a general agreement finally to be reached in that sense.

The Battle Over John.

It is not to be supposed from Dr. PLUMMER'S opening remark that the Johannine question has come at last to rest. He himself points to the recent publication of WENDT'S "inquiry into its genesis and historical value," as proof to the contrary. And in the *Theologisches Literaturblatt* for 3 January, 1903, Dr. JOHANNES HAUSSLEITER, of Greifswald, begins a series of brief papers which promise to do for recent criticism of John something very like what Dr. PLUMMER'S paper does for that of Luke. This battle was opened by BRETSCHNEIDER in his *Probabilia* published in 1820, and has now lasted for eighty years. An interesting historical fact connected with BRETSCHNEIDER'S dealing with the question

is adverted to. The doubts he published in 1820, he himself published doubts upon in 1824: not indeed withdrawing from his general attitude but so far modifying it as to exhibit that he had come profoundly to doubt his doubts. This same phenomenon, says HAUSSLEITER, is paralleled in our own day—and the exhibition of this is the gist of this first of his papers—by JÜLICHER in the first and second editions of his *Introduction to the New Testament*, published respectively in 1894 and 1901. The extreme skepticism of 1894 has passed completely away in 1901. An attitude is taken up in the later edition both as to the questions that cluster around the matter of authorship and those that concern other fundamental points in dispute, that suggest the inquiry whether a few more years of study may not bring JÜLICHER into the ranks of "traditionalism!"

Professor Falconer's Defence of John.

We have spoken incidentally of WENDT'S recent book *The Gospel According to St. John* (Edinburgh: T. and T. Clark, 1902). It is made the subject of an admirable review by Prof. R. A. FALCONER, D. D., Litt. D., of Halifax, which is published in *The Westminster* (a Toronto magazine) for January, under the title: "The Burning Question of New Testament Criticism." Dr. FALCONER rightly calls attention to WENDT'S clear recognition of the non-Philonian origin of John's Logos-doctrine, and of the essential historicity of Jesus' testimony to himself as also to his sane treatment of the tradition of John's residence in Asia Minor, and of the modern invention of a "Presbyter John." And he rightly rejects WENDT'S artificially constructed theory of "the composition of the Gospel." The telling part of the paper, however, is the exhibi-

tion which Dr. FALCONER gives, on occasion of this review, of "the reasons he has for adhering to the apostolic authorship of the Gospel as it now stands." In this he expounds the salient points of the external evidence, showing that the Ephesian sojourn of the Apostle cannot be denied, and that the influence of the Gospel on Christian literature from Ignatius down is too deep and persuasive to be explained away. He then shows that the contrast between the Christology of the Synoptics and of John which used to be urged, cannot be made out,—even such a critic as WREDE having come to admit that even the Jesus of Mark is the so-called "Ecclesiastical" Jesus. He argues that the Synoptics actually require John's Gospel to make their account of the life of Christ intelligible, and lastly that the differences in the form of the teaching of Jesus as reported in the Synoptists and in John raise no insuperable objection to an identity so strongly and variously witnessed otherwise; while, moreover, the fundamental teaching is the same in both.

Almost contemporaneously with this paper, Prof. FALCONER has published another excellent paper, in *The Biblical World* (Dec., 1902),—its subject being *The Testimony of John the Baptist*,—a topic briefly adverted to in *The Westminster* paper also (p. 435).

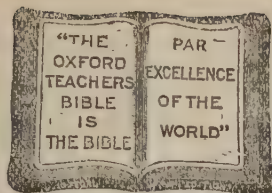
In passing, we may
The Geography Of John. barely call attention

to a brief but interesting paper bearing on the interpretation of John. We mean the paper by K. FURRER, published in the *Zeitschrift für der Neutestamentliche Wissenschaft*, 1902, 4 pp., 257 sq. on *The Geographical Element in the Gospel according to John*. It announces itself as seeking to perform "a little service" to the "exegesis of the Gospels by collecting the geographical notices in John and illustrating them from the standpoint of Palestinian investigation." The notices are taken up in the order in which they occur on the page of the Gospel and dealt with with excellent brevity and point.

B. B. W.

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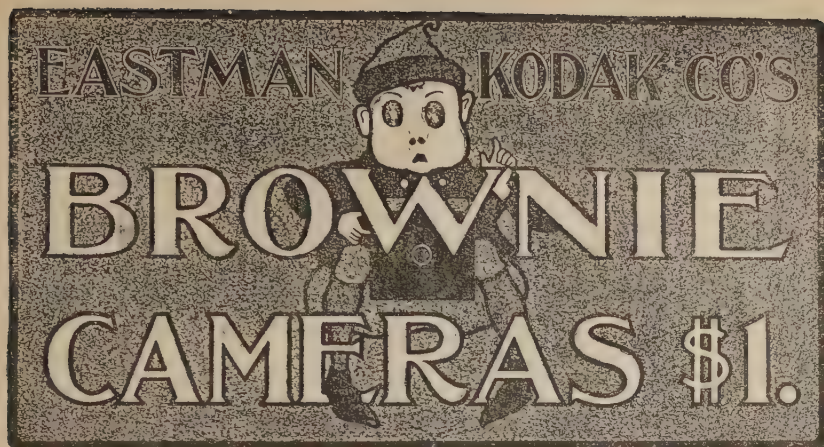
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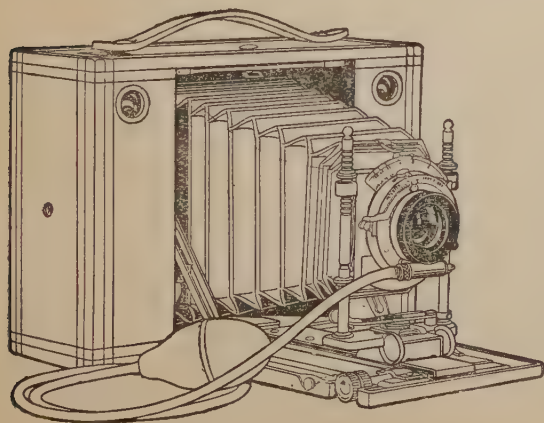


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NUMBER 4.

The Bible Student



Prove all things; hold fast that which is good.



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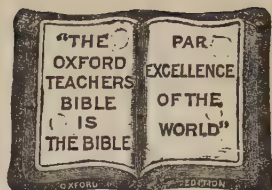
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CONTINUING

The Bible Student and Religious Outlook.

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APRIL, 1903.

Number 4.

Some writers are fond of emphasizing a difference between theology and religion, to the somewhat evident and decided discredit of the former. That there is a difference no discriminating mind will deny; but at the same time every thoughtful person will recognize between one's theology and his religion a constant and vital relation: a man's conception of religious truth will inevitably determine the character of that man's religious life. A disposition to minimize the importance of theological beliefs in favor of an emphasis upon the practical duties of religion betrays a lamentable ignorance of the necessary connection between the two, a connection analogous to that existing between the heart and the arteries. Any decided change in one's conception of religious truth will sooner or later infallibly register itself in a corresponding change in his religious life. This fact has been much obscured of late years. There has been a marked effort to divorce the two, to insinuate an independence between them, to ignore or at least depreciate the importance of doctrine, to institute and force a contrast between creed and life, to suggest mere theoretical abstraction in the former

and absorb attention in the latter as alone worth the serious thought of a practical age.

Cautious, conservative thinkers have long marked this tendency and have again and again deplored it, have repeatedly and insistently asserted the vital connection between the two and have plainly advertized what seemed to them an irreparable loss sure to follow a position so irrational. Their protests, however, have been either ignored or scorned and all danger scouted as mere imagination while the reading public was constantly and confidently assured that the modern tendency meant nothing but illumination and emancipation, only a larger liberty and a deepening spirituality, a baptism of fresh power that would be felt in every department of religious faith and religious feeling; that it promised gain and nothing but gain, no possible loss in any direction.

Any reader who has kept up with the discussion from the beginning must have noticed in the last few years a very gradual but a very marked disposition to abate these claims. A careful comparison between any article appearing within the last twelve months and one put forth ten or even five years ago will show this abatement most strikingly.

There are qualifications now common that were previously altogether unknown, and writers are beginning to admit unequivocally that the movement has losses as well as gains; they are now showing a disposition to measure loss and gain and find a balance between them.

This disposition is growing and it is a most significant fact that the more they balance, the more they have to balance; each successive discussion of this sort reveals the growing need of adjustment between profit and loss.

If one wishes to measure the extent of this change and to appreciate its full significance, let him compare a discussion of the subject published by an advocate of the advanced school in 1890 with one appearing in 1903.

"The New Religious Experience."

The foregoing paragraph will prove reminiscent of an editorial appearing in THE BIBLE STUDENT exactly one year ago in which attention was directed to a most significant deliverance from the advanced school, noting certain dangers in the liberal movement that needed guarding; dangers that involved very explicitly the possibility of serious loss in several most important directions.

That article is called to mind by another appearing a few weeks ago equally significant and all the more important because it evinces so clearly a recognition of the fact we have just been emphasizing in the preceding paragraph.

We are now told that there is not a New Theology only but also a New Religious Experience. This is the first absolutely clear and unequivocal admission of what conservative critics have been long predicting would be the result, viz: that radical readjustments of theology must

necessarily issue in equally radical variations in religion.

The religious life does not immediately respond to theological changes, but the response though not swift is none the less sure. A vessel does not stop when the power is shut off, previously gained momentum may carry it a long way with speed little diminished. The pioneers in the progressive theology were all men reared under the influence of the theology they were attacking, their religious life had been developed under it, their spiritual power had been derived from it; a man may change his views altogether and repudiate utterly the conceptions of religious truth that have moulded his own religious life from his childhood, but he cannot divest himself of the influence for so many years constantly brought to bear upon his faith and his feeling; he is practically the product of those influences. Such a man's past saves him from the full results of recent aberrations; such results cannot be measured in their whole force until those results are seen working in some soul whose spiritual life was developed wholly under them, with no modifying influences inherited from the past. We have often felt this profoundly while reading the radical utterances of the leading lights of the New Theology and have wondered sadly what would be the level of spirituality which had a plane so low for its starting point.

Of course time is required to test such effects; it is now becoming evident that these effects are making themselves felt and thoughtful writers in the new camp are directing their attention to these effects and the views of such men are not so buoyantly optimistic as they once were.

It is a hopeful sign to read from such writers language like the fol-

lowing:

"There is not only a New Theology, of which much has been said, but also a new religious experience, of which very little has been said. But the question whether religious experience is becoming more spiritual is far more important than the question whether our thought about religious experience is becoming more scientifically accurate. Faith in God and in the divine law and life remains; but it is not the same faith. Is it richer or poorer? stronger or weaker? clearer or more dim?

"Let knowledge grow from more to more,

But more of reverence in us dwell;
That mind and soul according well
May make one music as before,
But vaster."

The knowledge has grown; or so at least many of us think. But does more of reverence in us dwell? The music of mind and soul is in better accord. But is it vaster?"

Before venturing at all into the questions here raised it is well to pause and consider the paragraph itself. It is of utmost significance that any question should be raised at all by such a writer. Such writing strikes a note absolutely new in the progressive school; it is only very recently that any questions have been raised, not very long ago the possibility of a question would have been contemptuously denied. It is hopeful indeed that now at last the progressives themselves are of their own option discussing the very questions which for twenty years have given growing anxiety to conservative thinkers and have found constant expression in their writings.

Not the questions alone, but the direction of those questions is significant. The writer remarks that while much has been said about the New Theology very little has been said about the new religious experience. This has been true of his own school of which alone, doubtless, he is

speaking; and this has been the subject of much criticism from the conservative side. Conservative writers on the contrary have not been wanting in this direction, they have constantly emphasized the inevitable effect of the New Theology on religious experience and have uttered many earnest warnings. We are now told, however, and by the progressives themselves, that "the question whether religious experience is becoming more spiritual is far more important than the question whether our thought about religious experience is becoming more scientifically accurate."

Let it be remembered that in the divorce between "theology" and "religion" referred to in the opening paragraph of our present editorial, theology was generally defined as our "thought about religion." Upon this according to our present writer the stress of the new school has been laid—the effort to make it more scientifically accurate. It seems to have been assumed, certainly most confidently claimed, that thereby religious experience would become more spiritual. Notwithstanding the incessant challenge of conservative critics this assumption was not examined and these claims were never tested. For years the new school has contented itself with simply reiterating the most unqualified assertions. So far as we have seen this is the first open and unequivocal raising of the question whether theological readjustment has brought about a more spiritual religious experience. The more the question is discussed, the more room for discussion will appear. It is not at all improbable that from such discussion will date a reaction against the extravagant claims of the New Theology. At all events a manifest moderation of tone is now appearing and an element of modesty long lacking in the deliverances of

this school.

Prayer.

And now let us note the character and the content of the New Religious Experience as set forth from the view-point of the New Theology in its own words. If we contrast it with the old religious experience a balance of gain and loss may be struck according to the judgment of each individual reader.

"The aspect of prayer is changing. The New Experience does not look out and up to a King upon a great white throne, nor back to a Divine Man by the Sea of Gallilee; it looks within to the God who tabernacles with men. Our prayers are less an asking for things and more a communion of spirit with spirit; the answers we look for are less external gifts bestowed and more spiritual life imparted; we do not so much seek succor from life's battles and burdens as courage for the first and patience for the second. Thus prayer becomes hardly distinguishable from meditation; it is listening to God perhaps even more than speaking to him, it is compliance with the Psalmist's counsel, 'Commune with your own heart upon the bed and be still.' It is therefore less a matter for appointed times and occasions; more a habit than an act, more an atmosphere than either. It is consequently more difficult to give it outward and formal expression except in liturgies; it is more private, less public, more unuttered, less expressed, more a life of the subconscious self, less a conscious and deliberate speech."

Those sentences will repay thoughtful study. One is tempted to fancy a smile lurked in the eyes of the writer as he penned the closing phrases: "more private, less public;" "more unuttered, less expressed!"

It would be a hard task indeed to put together more of serious sounding evasion in the same space. Our author calls it a "changing aspect of prayer;" but what sort of prayer is it that does not look up to God or back to Christ, that looks only with-

in? that is not an act, nor even a habit, but rather *an atmosphere?* "a life of the sub-conscious self!!" All of which may be a very good exercise; if our writer prefers to consider it an exercise better than prayer, we shall not find fault with his taste in such matters, but we insist that his laborious and ingenious phrasing shall not blind readers to the fact that such religious experience as he is there recording has parted with prayer absolutely; it may have gained something very superior, but it has lost prayer.

Our writer's concluding sentence is:

"It loses in clearness, definiteness, precision; but it gains in intimacy, closeness, familiarity."

The loss is perfectly plain; as to the gain, we feel like asking, "Intimacy, closeness, familiarity" *with what?* with the pray-er's "within?"

Moreover, is there any conflict or inconsistency between "clearness, definiteness, precision" and "intimacy closeness, familiarity?" Why need one lose the former in order to gain the latter?

The plausibility of our author's presentation is derived from the subjective theory of prayer, *i. e.*, the influence of prayer upon the man who prays. That there is a very great influence no one doubts; prayer does bring calmness, peace, power to the soul, a world of comfort and a wealth of inspiration; but, mark it, *to those only who believe in the real efficacy of prayer* to a God who heareth prayer. Take away this faith and you cut up the subjective influence by the root; there is nothing to sustain it and it dies and withers.

The possibility of an atmosphere of prayer need not be questioned; such an atmosphere is always the outgrowth of the "habit" of prayer, while the habit of prayer is nothing more nor less than simply repeated

"acts" of prayer—without the act of prayer there cannot be the habit of prayer, and how there can be an atmosphere of prayer with neither habit nor act of prayer passes comprehension.

The Soul and God.

Such a conception of prayer must necessarily involve important changes in man's relation to God in other ways. In the words of our author, "a change in the soul's quest after God."

"With a belief in the Universal Presence and the Divine Order comes a consciousness that the devout soul is not to ascend into heaven to bring Christ down, nor to descend into the depth to bring Christ up, but is to find the Word, that is, the speaking self-revealing God, nigh, even in the heart. If it is more difficult to believe in miracles, it is less important. If the extraordinary manifestations of God recounted in ancient history appear less credible, the ordinary manifestations of God in current life appear more real. He is seen in American history not less than in Hebrew history, in the life of to-day not less than in the life of long ago. All so-called natural phenomena appear not less supernatural than the so-called miraculous: the change of water into wine by the vineyard not less than the similar change at the wedding feast; the daily feeding of five thousand out of a few seed cast into the earth not less than the historical feeding of five thousand out of two loaves and five small fishes."

If our author had quoted just a sentence more of the text he cites from Romans it would have had an important bearing on the meaning of the "Word" which is "nigh thee, even in thy heart," though it might have been somewhat irrelevant to the "self-revealing" in the man's own soul which he offers as its equivalent. More than this, it would have cast some light on that "ancient history" which now seems to appear "less credible" to our author, and less real than the manifestations of God

in current life.

Would it be unfair to ask our author for an exact expression of the difference in credibility, reality and value between these "ancient histories" of the Hebrews and the modern histories of Americans—or to put it with absolute frankness between the Old Testament and Bancroft's History?

The references to miracles and the comparisons instituted are suggestive and illuminating; but we resume quotation:

"Revivals are infrequent, evangelists are not in demand, religious excitement is looked on with suspicion; development of a higher life out of the lower, as the flower and the fruit from the soil, seems normal and natural. . . . Religious activity is therefore less intense, less aggressive, less concentrated, but also less confined to special places, institutions, and epochs. There are fewer religious excitements, and more moral and civic reform conventions, fewer prayer-meetings and more college settlements—many of which, however, entirely ignore the needs of the spiritual life. Religious life is less emotional but more ethical, less intensified but more diffused."

In these sentences our author labors hard to put the best face on the situation, but the effort is something of a strain. The paragraph may be cleared somewhat by breaking up its antithetic structure of sentences and grouping his contrasts separately. To put it therefore, plainly, there is decrease in revivals, in evangelistic preaching for the salvation of souls, in religious activity, in aggressive religious movements, in religion of the heart, in attendance upon religious services, places of worship, &c., &c.,—and in the place of these we have college settlements, moral and civic reform conventions and the like! When he adjusts his balance here, he puts the result thus:

"It has perhaps lost something in manifestation of power, but it has

gained something in quiet, practical efficiency. It may seem less evidently divine, but it is more evidently human."

To borrow one of his own phrases, we remark that the summation seems "self-revealing."

We cannot resist an inquiry how anything can gain in "practical efficiency," *quiet* or otherwise, by losing in "manifestation of power?"

That it seems "less evidently divine" is perfectly patent, that it is "more evidently human" is equally so; but the gain in this change is something by no means equally clear.

No Authority Anywhere. The New Experience has become independent and self-sufficient. It looks "within" for everything, and it recognizes no authority other than its own consciousness.

"The new religious experience looks for its final authority to the Voice within. The secret of whatever authority it recognizes in either church or Bible is in the response which the soul makes to the word which they utter. Ecclesiastical authority is no longer recognized by the New Experience. It is frankly disowned and denied. . . . The preacher has power only as he is able to evoke a deep response from the souls of his congregation. . . . He has authority only as he is able to awaken in the soul of the hearer an authoritative voice, to put the conscience of the hearer into the imperative mood. The New Experience is more slow to recognize that the authority of the Bible is of the same description as that of the church, but it is gradually and half-unconsciously coming to this faith. A text of Scripture is no longer conclusive as to doctrine; a precept of Scripture is no longer conclusive as a command."

Our author drops the antithetic here and his language is perfectly unambiguous and unreserved. There is no *authority* in heaven above or in the earth beneath. "The Voice within" is absolutely supreme—there

is nothing whatever to bring to bear upon that voice that it is under the slightest obligation to regard or respect and the pulpit is exactly on a level with the lyceum platform. Is it any wonder that college settlements and civic reform conventions have taken the place of revivals and prayer-meetings? It is hardly worth while to give our author's reading of the scale here, but such as it is we quote it:

"For those who have not the life in themselves there is a sensible loss of power in the Bible; but for those who have that life in themselves there is a sensible gain. A book which brings us to God is better than a book which merely tells us about God."

We pass over the modesty of the first sentence; while interesting, it is not relevant. What is altogether pertinent, however, is the antithesis of the last sentence, "a book which brings us to God is better than a book which merely tells us about God!"

Very true; but one will surely inquire whether a Bible divested of all authority will any the more readily bring one to God than a Bible believed to be God's Word and divine in its authority? After that is answered then the next question will be, Is there any inconsistency between telling about God and bringing to God? How can one be brought to God by a book which does not tell about God?

Finally; What is implied in the antithesis? Does the author mean to describe the Bible as conceived by the conservative school when he speaks of "a book which merely tells us about God?" This seems involved in the contrast he is instituting, but this is obviously an inadequate characterization. Evidently it is much better suited to his idea of the Bible than to that which he declares superseded by the view held in the New Experience. His way of

putting his antitheses may be ingenious but it is not ingenuous.

**"Less Celestial,
More Earthly."** A religious experience of the kind hitherto indicated will present changed views and values in every conceivable direction. Our author has well said "Faith in God and in the divine law and life remains; but is not the same faith." The latter is unquestionably true, illustrations of its truth appear on every hand. He is entirely within bounds when he says:

"Its hopes and aspirations are less celestial, more earthly. . . . The battlements of heaven have grown dim, its angel choirs distant if not wholly inaudible; but the kingdom of justice, liberty and uprightness on earth has become a more vivid hope. In the Christmas song the New Experience is inclined to lay too little emphasis on 'Glory to God in the Highest;' it lays more upon 'Peace on earth, good will toward men.' Discussions about heaven and hell, purgatory and second probation, interest it less than discussions about child labor, tenement-house life, civic corruption, divorce and the causes which lead to it. It regards life less as a preparation for a celestial kingdom of God; it works more for a terrestrial kingdom of God as a true consummation of earthly life. It pays less attention to individual salvation than the fathers did; it pays a great deal more to social redemption."

It would be idle and useless, most obviously so, to institute any contrast between the position and attitude of the New Experience and the spirit and aims of Christian experience set forth in the New Testament. There is absolutely no likeness between the two; the hopes and aspirations of New Testament Christians were pre-eminently celestial; and upon such, as expressly distinguished from the earthly, the Apostle Paul exhorts us to "set our affections." Heaven and hell were themes of absorbing interest to Christ's apostles

and those to whom they preached. We may now appreciate how far from biblical ideals religion has at last drifted when it is marked as a note an improved *religious* experience that is no longer interested in heaven and hell! and finds a token of increased spirituality in the fact that the battlements of heaven have grown dim and its angel choirs inaudible!

Social redemption has supplanted the salvation of the soul, and child-labor, tenement-house life, civic corruption, and divorce legislation, are the new gospel of this New Experience.

The implication is that justice, liberty and uprightness on earth are promoted thereby; it is only an implication, however, just as appears all through the ingenious antitheses of this article.

We learn from other and numerous articles that in the regions where this new gospel is preached there is great and growing complaint of lack of hearers and constant, urgent need of new methods to reach people, and incessant discussion of how and why the church has lost its hold on the people. It is also a significant coincidence that the latitude where the New Experience most flourishes, where "aims and aspirations are less celestial and more earthly," is the very latitude that furnishes most texts for the gospel of "the tenement-house life, civic corruption, divorce and the causes which lead to it."

When we remember this we must be pardoned for doubting the implication and persisting in an old fashioned faith that the gospel of Christ and his Apostles is better for social redemption than this new gospel of the New Experience.

By way of summation of effect at this point our author says of this New Experience:

"It loses something in regard for

the spiritual life of the individual; it gains much in regard for the moral renovation of the community."

Which starts the question once more, Why the loss of the one should inure to the gain of the other. Naturally one would suppose that the surest and speediest method for the moral renovation of a community would be through the spiritual life of the individuals composing it; if there is any way to renovate a community by disregarding the individual, we are at a loss to conceive it.

As has been intimated above, in dealing with such writers it is simply waste of time to institute any contrast between their ideals and those indisputably set up by the New Testament writers. When writers unequivocally and deliberately assert that Scripture texts are no longer conclusive as to doctrines, and Scripture precepts no longer conclusive as commands, all appeal to Scripture is idle. Here we have a most impressive practical illustration of the inevitable issue of such readjustment as they have been so long, so persistently, sometimes so plausibly, advocating.

We have absolutely no authority, no appeal, no standard, no guide! There is no Divine King in the spiritual Israel and "every man does that which is right in his own eyes." There is nothing whereby one may correct individual aberrations, personal eccentricities, whimsical peculiarities; any vagary however absurd can claim and command equal consideration with the most positive statement of St. Paul, indeed if there be any difference the advantage will always be practically on the side of the "self-revealing voice within" this new experience of the modern eccentric.

For those, however, who still rev-

erence the Scriptures as authority in faith and as a rule in conduct, it will be profitable to contrast this exposition of religious experience with that so constantly and so plainly set forth in the inspired Word of God.

Our author says most plainly of the faith of this New Experience that it is not the same faith as that of the old; he himself raises the question, Is it more spiritual?

He claims that our knowledge has grown greatly under the guidance of the New Theology, but he himself asks, Does more of reverence in us dwell? and he admits that these are decisive questions.

If readers will carefully weigh his own admissions as we have quoted them, they will have little difficulty in answering these two supreme questions.

If a religion of bald naturalism is more spiritual than the gospel of Christ and his Apostles, then the New Experience is a gain; if a religion admittedly "less evidently divine" and "more evidently human" evinces a deepening spirituality, then the advantage is with the New Experience most plainly.

If to repudiate all authority in faith and practise, and to constitute every man the sole and supreme arbiter of every question of time and eternity in creed and conduct be to stimulate reverence, then the advantage lies of course with the New Experience.

Of these questions let each reader judge!

S. M. S.

* *

Professor
Friedrich
Delitzsch.

Dr. FRIEDRICH DELITZSCH, whose lectures on BABEL UND BIBEL have awakened considerable attention,* is a son of

*The first lecture was delivered in the Academy of Music at Berlin, on January 13, 1902, at which the Emperor of Germany gra-

that beautiful Christian man and distinguished German commentator, the late Dr. FRANZ DELITZSCH. He spent his boyhood in Leipzig, received his doctor's degree in philosophy from the university in that city, and presently entered the halls of his alma mater as teacher. After gaining an international reputation by his work in Leipzig, he was called to the University of Breslau, where he remained six years. At length in 1899 he reached the goal of German scholars, a professorship in the University of Berlin. The laurels were earned, and they were well bestowed. His presence adds lustre to the famous school of the imperial city.

His Specialty. Dr. DELITZSCH's specialty is Assyriology.

The work by which he won the degree of doctor of philosophy from the University of Leipzig in 1873 was a discussion of the Relations of Indogermanic and Semitic Roots. This was followed by a study of the names in a list of animals on an Assyrian tablet. His *Lesestücke* appeared in 1876, and was at once recognized as marking a distinct advance in the method of introducing the student to a knowledge of the Assyrian language. His arrangement of the characters belonging to the Assyrian syllabary was a model of simplicity and clearness. This elementary work was followed in 1889 by an Assyrian Grammar. In 1896 he published the first trust-

ciously lent his presence. By the close of the year sixteen thousand copies had been published in pamphlet form in Germany. On January 12, 1903, Professor DELITZSCH gave a second lecture on the same subject, likewise before the Emperor of Germany; and he announced a third lecture in which he would set forth his conceptions of the New Testament.

For editorial comment on a paragraph of the first lecture, see *THE BIBLE STUDENT* for May, 1902, p. 245 seq.

worthy Assyrian dictionary, his *Assyrisches Handwörterbuch*. It is a manual, as its name signifies; and he familiarly calls it his little dictionary to distinguish it from a larger work of which several fascicles have appeared. Great care has been taken to determine the meaning of the words, and to exhibit the evidence on which the definitions rest. Before either grammar or dictionary was published, he had given to biblical students his book entitled "*Wo lag das Paradies?*" It is a sober discussion of the location of the garden of Eden, and unquestionably furnishes several contributions to the final solution of that problem; while the extensive notes with which the volume is richly provided are prolegomena of prime importance to a comprehensive standard geography of the ancient world.

Dr. DELITZSCH has had a chief part in the training of the younger generation of Assyriologists. It will not be invidious to mention as among the most illustrious of his pupils Dr. HERMANN HILPRECHT, professor in the University of Pennsylvania, distinguished for his work in the excavation of Nippur and for his translation and publication of documents recovered from that ancient seat of civilization; and Dr. HEINRICH ZIMMERN, professor in the University of Leipzig, known for his elucidation of difficult passages in Babylonian literature, and for his contributions to our knowledge of the Babylonian magic and religion. Dr. DELITZSCH has distinctly advanced the science of Assyriology through his own researches, notably in philology; and he has filled a host of pupils with his enthusiasm, and trained in right method a creditable number of Assyrian scholars whose success reflects honor on their master. For thirty years he has been serving his generation.

**His General
Contention
Supported by
The Bible.**

In the lectures which Dr. DELITZSCH delivered in the august presence of the German Emperor he attempted to trace the relations between "Babel and Bible" and to show that the Bible has its roots in Babylonia. Thus stated the theory may mean more or less, may be false or true, according as one holds it. It is true to the Bible when it means that the first beginnings of Israel's religion were found in Babylonia. The scene of the pre-Abrahamic history recorded in the Bible was the basin of the Tigris and Euphrates Rivers. The garden of Eden was situated in that vicinity. The ark of Noah was pitched inside and out with bitumen, a product of Babylonia; and the vessel stranded on a mountain near the Tigris. The kingdom of Nimrod and the tower of Babel were in the plain of Shinar. Abraham dwelt during his earlier life in Ur of the Chaldees, in Southern Babylonia. Thus events in the history of salvation occurred in Babylonia, and the father of the faithful came from Babylonia. The Bible clearly teaches that the first beginnings of Israel's religion were found in Babylonia.

And it does not admit of doubt that Abraham was a man of his time, imbued with Babylonian civilization and sharing Babylonian conceptions of the world. Bearing these things in mind, the intelligent Christian scholar comes to the Old Testament expecting to find a strong Babylonian coloring in ordinary Hebrew thought and expression. Moreover Abraham, merely as a native of Babylonia, was born to the possession of many religious truths, often indeed known only in part; and the Christian scholar comes to the New Testament with the expectation of being able in many cases to begin with Abraham and his Babylonian contemporaries

and to follow the continuity of religious thought from the elementary form existing among the ancient Babylonians into the final doctrine as gradually developed in Israel under divine teaching.

**Concerning
Monotheism.**

Attention has been awakened by Dr. DELITZSCH's declaration that the monotheistic conception of God existed among the old Semitic tribes which settled in Babylonia several thousand years before Christ, and to which Hammurabi, a contemporary of Abraham, belonged. "The word which the Semitic Canaanite races . . . from whom the Israelites afterward sprang coined for 'God' . . . is *El*, and its meaning is *the goal*; the goal to which are directed the eyes of all men that look heavenward only, . . . for which the human heart longs as its release from the uncertainties and imperfections of this earthly life . . . And . . . in the nature of things there can be only one goal." "Moreover many liberal and enlightened minds openly advocated the doctrine that Nergal and Nebo, that the moon-god and the sun-god, the god of thunder Ramman, and all the rest of the Babylonian pantheon were one in Marduk, the god of light;" although, to be sure, gross polytheism enthralled the masses and remained the state religion.

With this theory—for which only a part of the argument is new—the old orthodoxy is quite content. It has never believed the doctrine of some modern writers that true monotheism had no existence in Israel until it was developed by the prophets of the eighth century or, as Professor DELITZSCH phrases it "until the prophets discovered in Yahveh the god of the universe." The old orthodoxy gathered from the Scriptures that Abraham came from Babylonia a monotheist, that he worshiped the

eternal God, the maker of heaven and earth and the moral governor of the world, and besides the Creator none; and that on meeting Melchizedek he recognized in him also a true worshiper of the one God. It read in the Pentateuch that Moses was a monotheist, and that the Mosaic law condemned polytheism in every shape and form. Whatever points to the existence of monotheism among the ancient inhabitants of Babylonia is grist for the mill of orthodoxy.

Concerning the Name Jehovah. Professor DELITZSCH shows "pictures of three little clay tablets." "They are valuable from the fact that their date may be exactly fixed as that of the time of Hammurabi, one of them having been made during the reign of his father, Sinmuballit; but still more so from the circumstance that they contain three names which are of the very greatest significance from the point of view of the history of religion." These three proper names are in ultimate analysis one, "*Ta-ah-ve-ilu* or *Ia-u-um-ilu*," Yahveh is God.

No doubt longer exists that the name Ja-u was in use among the Babylonians of Abraham's day; nor is there any reasonable doubt that Ja-u is a form of the name known to us in Hebrew proper names as Jahu and Jah, and which existed independently as Jah, and is familiar to us in its later mongrel form of Jehovah. With this result also the old orthodoxy is quite content; for it has always understood from the Scriptures—while holding itself open to another possible interpretation of the passages—that this name of God was known to men of old, before the flood (Gen. iv. 26), and was familiar to Abraham, Isaac, and Jacob. In its debate on the unity of Genesis it has held that the name Jehovah was known to the Israelites before the

days of Moses; and against the divisive critics it has contended that the word "name," in the celebrated declaration "By my name Jehovah I was not known to them," as often elsewhere in Hebrew, signifies character or that by which one is known. God did not manifest his name, or that aspect of his character which is denoted by Jehovah, to the chosen people before the days of Moses as he promised to do, and did, in the days of Moses and during the centuries that followed. Here, too, is grist for the mill of orthodoxy.

His Bondage to His Theory. The theory which Dr. DELITZSCH entertains is in essence a postulate of the Bible itself. But Dr. DELITZSCH is overzealous. In his zeal for the general theory, he surrenders the exacting scientific spirit. This bondage to a theory finds illustration, first, in his method of dealing with matters of archæology. He frequently yields to the vicious tendency of the human mind to accept as truth, even on insufficient evidence, whatever falls in with one's hypothesis. Take two examples. Professor DELITZSCH in his lecture affirms that Tiamat, who is usually described as a dragon, is also represented as a seven-headed serpent. And presently in alluding to the serpent that tempted Eve through his subtilty, he says "it was doubtless the same serpent, the primordial foe of the gods." In other words, support for the opinion that Tiamat was the prototype of the serpent-tempter is drawn from the asserted representation of the she dragon as a seven-headed serpent. And yet there is absolutely no evidence that the "great serpent with seven heads," mentioned in II. R. 19, 14b, is Tiamat. In the frequent portrayal of the she dragon in sculpture, she is represented with but one head. And Professor DELITZSCH himself has

remarked that nothing certain can be affirmed of the relation of the seven-headed serpent to Tiamat (*Paradies*, p. 148). Professor DELITZSCH's positive identification of the figures engraved on a celebrated cylinder-seal in the British Museum may serve as a second example, followed as it is by the question: "Is it not the very acme of likelihood that there is some connection between this old Babylonian picture and the Biblical tale of the fall of man?" The form of the question calls for an affirmative answer; and Professor DELITZSCH has elsewhere unequivocally declared that the seal depicts the temptation of Adam and Eve by the serpent. Few Assyriologists, however, have accepted this identification of the figures on the seal. The reference to Adam and Eve is regarded by most Assyrian scholars of the first rank either as impossible or as at least extremely doubtful.

The old orthodoxy would welcome the proof that the seal represents the temptation of man; and it fears nothing from the attempt to make Tiamat the prototype of the serpent-tempter. These two forced identifications in reference to a single narrative of the Old Testament are cited merely as samples of the unscientific haste which Professor DELITZSCH, scholar though he is, too often exhibits in his zeal for a chosen theory. Why does the careful philologist not employ equal caution as an archæologist?

German Criticism of His Rationalism.

The lecture has a deeper fault. It has been pointed out by Dr. ALFRED JEREMIAS, pastor of the Luther Church in Leipzig. We quote Dr. JEREMIAS in preference to others, because he was a pupil of Dr. DELITZSCH, and for nearly a score of years has himself been an assiduous student of As-

syriology of no mean repute. Not only has he always entertained the highest respect for his illustrious preceptor, but he thoroughly understands the debate as it moves within the sphere of Assyriology. Speaking with moderation, he declares that "on the whole the lecture, so far as it treats of the literary monuments of Western Asia, presents in artistic arrangement such matters as are proven beyond controversy to be the assured results of cuneiform investigation;" nevertheless there is "good ground" for the protests which Old Testament scholars of Germany have "made against the conclusions drawn by Dr. DELITZSCH regarding the origin of the Old Testament literature and regarding the world of thought in which the writers of the Old Testament moved." The criticism practised by Dr. DELITZSCH is subjective. His "attitude toward the Old Testament springs from a subjectivity which goes rather too far." "In theological questions he does not keep himself quite free from rationalism."

His Lecture and The German Church.

The evangelical church of Germany has been greatly exercised by the lectures on "BABEL UND BIBEL." Certainly its concern was not due to any facts, old or new, which Dr. DELITZSCH has obtained from the researches of himself or others. The church has been concerned for the twofold reason, first, that the lectures quite unnecessarily disparage the Bible; and secondly and chiefly because, while derogatory to the Scriptures, they were delivered under the highest auspices in the German empire, in the august presence of the Emperor William, who is the head of both the nation and the church. The Church of Germany therefore welcomed the public announcement by the Em-

peror of his dissent from certain of the views expressed by the lecturer.

J. D. D.

* *

The Question of Miracles Again. The bald assertion that miracles are "impossible" is, for the theist, obviously mere unreasonable dogmatism. There are very many, therefore, who, while habitually acting on no other supposition, are yet unwilling to take up this position openly. An amusing instance is afforded by Prof. PAUL W. SCHMIDEL, in the course of his much talked of article, "Gospels" in the *Encyclopedia Biblica*. He opens his discussion of "the miracle-narratives" included in the Synoptics, with the eminently just remark: "It would clearly be wrong, in an investigation such as the present, to start from any such postulate or axiom as that 'miracles' are impossible" (p. 1876). But he is soon found reasoning on precisely this "postulate." He believes himself able to point out "two cases in which even one strongly predisposed to believe in miracles would find it difficult to accept a narrative of this kind on account of the time to which it is assigned." The first of these cases he describes as follows: "Luke xxiii. 44 sq. expressly, and Mark xv. 33, Mat. xxvii. 45, also to all appearance, allege an eclipse of the sun, a celestial phenomenon which, however, is possible only at the period of New Moon—i. e., shortly before the first of Nisan—and cannot happen on the 15th or 14th of a month" (p. 1878). That is to say, we must without ado pronounce a darkening of the sun "impossible" unless it occurred at the time of the month when such things can happen—naturally. A "miracle" in other words is "impossible." If "even one strongly disposed to believe

in miracles" cannot accept a simple account of a miraculous occurrence except by transposing it to a time when the event "could happen"—i. e., naturally,—and so become "possible;" what shall one who is indisposed to believe in miracles hold as to their possibility?

Are Miracles Incapable of Proof.

A very common refuge for thinkers of this type—thinkers, that is, who are unwilling to assert miracles to be impossible, and are yet equally unwilling to act on the presumption of their possibility—lies in drawing a distinction between the objective and the subjective. They will not assert miracles to be objectively impossible: but they are quite ready to declare them to be subjectively incredible. They may happen or they may not happen, they say: but it is all one to us,—since they cannot be accredited to us as having happened.

Its classical expression has been given to this mode of thought by DAVID HUME in the famous tenth section of his *Enquiry Concerning the Human Understanding*:

"A miracle," he says, "is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined. . . . The plain consequence is (and it is a general maxim worthy of our attention), 'That no testimony is sufficient to establish a miracle, unless the testimony be of such a kind, that its falsehood would be more miraculous, than the fact which it endeavors to establish.' . . . When any one tells me, that he saw a dead man restored to life . . . if the falsehood of his testimony would be more miraculous than the event which he relates; then, and not till then can he pretend to command my belief or opinion."

This statement is obviously marred by a number of logical faults, which

even those who agree with it in the main are not slow to recognize. The grossest of these is the assumption underlying its very first clause that no miracles have ever occurred,—that there lies against their occurrence the record of a uniform and unbroken—nay an unbreakable—experience. This is the very thing in dispute. Accordingly JOHN STUART MILL has properly objected that the evidence for the unbroken uniformity of nature is diminished by whatever weight belongs to the evidence that certain miracles have taken place (*Logic*, II. 155); and Prof. HUXLEY that “all we know of the order of nature is derived from an observation of the course of events of which the so-called miracle is a part” (*Hume*, p. 131). Both of these writers, however, and many others who, like them, criticise the form HUME has given it, consider the essence of the argument sound. For exceptional events, they say, in effect, exceptional evidence is required; for unexampled events, unexampled evidence; for truly miraculous events—must we not demand truly miraculous evidence? It would need therefore a miracle to authenticate a miracle, and we are thus delivered to an endless chain of miracles. Suppose the abstract possibility of miracles, therefore, if you choose: their actual reality remains, they say, in the nature of the case, incapable of validation.

**What is the
Object of
Testimony.**

There is much that appears exceedingly plausible in this argument. But a sound estimate of its value will require the making of certain distinctions. When we ask for testimony to a miracle, what is it, primarily, that we are asking testimony to? A miracle is an event in the external world produced by the immediate efficiency of God. Now, what is it that

we expect testimony to establish in the first instance? That an event that has occurred in the external world has been produced by the immediate efficiency of God? Or that an event which must be due to the immediate efficiency of God has occurred in the external world? Certainly the second rather than the first. We are not saying that testimony to the nature of the causality involved is illegitimate or cannot carry conviction. Such testimony may exist and may deserve our attention or command our assent: it may even be of “miraculous” quality and cogency and so meet the express requirements of HUME’S dilemma. But this is not the testimony to which in the first instance we appeal; and it is not necessary for us to confuse the issue by attending to it here. What we seek testimony for, in the first instance, is assuredly not the miraculous nature of the activity, but the real occurrence of the alleged effect. If the real occurrence of the alleged effect is established, our causal judgment can ordinarily be trusted to do the rest. If it is credibly testified to me, for example, that a man died, and was laid in his grave until corruption had set in, and then arose well and strong at the call of another, I need no express evidence to that effect to prove to me that here is “a flash of the will that can.” If indeed the event testified to were that the sun rose as usual on the Galilean hills one April morning, I might ask further evidence than the mere proof of its occurrence, to convince me that this was due to a special, supernatural intrusion of the Divine will: and one might well hold that only miraculous testimony could establish the miraculous character of such an effect. We must operate under the guidance of one causal judgment and on the principle of an adequate cause. If we perceive an effect to belong to the

natural order we shall find it hard to credit any amount of testimony affirming it to belong to the super-natural order. But on the other hand if we perceive the effect to lie outside the natural order, we require no testimony to assure us that it must find its account in an extra-natural, or specifically a super-natural causation. The thing to be established by testimony, therefore, is in the first instance, not the nature of the cause but the occurrence of the effect—simply and solely the phenomenal occurrence.

Only One Kind Of Occurrence. Now all phenomenal occurrences are surely, in themselves considered, much of the same order. It makes no difference what the implication of this or that one may be,—in themselves considered they are all just phenomenal occurrences and nothing else. BUTLER we take it, therefore, is, so far, quite right, despite the sharp criticism to which he has been subjected, in contending that the fact of the occurrence of an event which we must judge to be miraculous in its cause, stands, as regards the matter of testimony to its occurrence, much on the same plane with the fact of the occurrence of any other event whatever (*Analogy* II. 2). At this point, the cause of the event does not enter into consideration at all: the only matter to be considered is its phenomenal occurrence: and no more testimony can be demanded to establish its phenomenal occurrence than the testimony which is adequate to that single result. We may be more disposed to accept on uncriticized testimony a fact that falls in with our preconceived notions than one that confounds all our previous habits of thought. But after all, the actual evidence that establishes a fact is just the criticized evidence; and not that evidence reinforced or evacu-

ated, as the case may be, by our existing prejudices. This criticized evidence, if it is sufficient to establish a fact that we should like to believe, is equally sufficient to establish one that we should prefer not to believe. In any event, it is surely illegitimate to say that miraculous evidence is requisite to establish the occurrence of a simple objective fact. That Lazarus was dead; that he had lain three days in the tomb; that he came forth at Christ's mere command: surely something less than miraculous testimony can assure us of simple facts like these—level to any man's comprehension, open to any man's investigation, liable to any man's contradiction. Or take the man born blind, whose story we read in the ninth chapter of John. Was he blind, born blind? Did he see again? Did this occur on "the man that is called Jesus making clay and anointing his eyes and saying unto him, 'Go to Siloam and wash'"—which doing, he received his sight? What single occurrence in all this narrative is there, which the testimony offered, if it prove sound upon criticism, is not sufficient to establish? Whether it be a miracle or not that is here detailed to us, we can judge for ourselves,—as indeed the happy healed one challenges us to judge. But if we hold it a miracle it is primarily the consent of our minds to his reasoning and not the weight of his testimony that determines our conviction. For the facts we are dependent on the witnesses, and they are assuredly competent to establish them. But for our conclusion as to the cause of these facts, we are standing, in the first instant at least, upon our own rational judgment.

Theories versus Facts. What, then, can be the source of the demand that "miraculous" evidence should be produced

for the occurrence of miracles before they can be believed to have occurred? Obviously, nothing more than this: that we feel so assured of the absolute validity of a world-view which excludes miracles, that no evidence can accredit a fact to us which does not fall in with that world-view. We have formed our conviction that the universe is a closed system admitting of no intrusion from without; and we assume that this conviction is so solidly established that we can admit the occurrence of no event which is inconsistent with it. But this is just to say that we deny *a priori* the possibility of miracles. And what is that but to drop back onto the rejected principle that miracles are of themselves impossible, while pretending to admit their abstract possibility and to deny only that they can be proved? In all such demands we are really making the major premise in the examination of the credibility of any alleged fact of a miraculous nature, the precedent assumption of its impossibility. And, of course, if we begin with assuming that miracles are impossible, we shall find little difficulty in concluding that no conceivable evidence will accredit the occurrence of a miracle to us. The validity of this reasoning clearly depends, however, on the validity of our assumption of the irreformability of our non-miraculous world-view. And the question presses, Have we a right to assume that no event can possibly have occurred, which, if it occurred would compel a revision of the conception we have formed of the universe? The real dilemma, then, is clearly between the world-view we have formed for ourselves and the facts that come to us, accredited by testimony sufficient in itself to prove their reality—apart, that is, from the presumption cherished against them in our minds on the credit of our world-view. In other words, Are

the facts that are to be permitted to occur in the universe to be determined by our precedently conceived world-view? Or is our world-view to be determined by a due consideration of all the facts that occur in the universe? This is the simple dilemma that is raised. And it is clearly just the dilemma between an *a priori* determination of facts or an *a posteriori* determination of theory.

Plasticity of Theories.

From the point of view of the truly scientific spirit it cannot be doubtful on which side our decision should fall. We have the highest scientific authority for affirming indeed that no theory of the universe—or of any part of it—has any claim to finality. In a famous address, delivered at Belfast in 1874 (*Forty-fourth Report of the British Association*, p. xcvi.), Prof. TYN-DALL declared: "Every system which would escape the fate of an organism too rigid to adjust itself to its environment, must be plastic to the extent that the growth of knowledge demands." Twenty-eight years afterwards, speaking from the same platform, Prof. DEWAR announces the same principle of "the plasticity of scientific thought," as the very condition of scientific investigation. The scientific investigator, it seems, "does not claim for his best hypotheses, more than a provisional validity." "He does not forget that to-morrow may bring a new experience compelling him to recast the hypotheses of to-day." These are wise sayings. And on this doctrine of the plasticity of all truly scientific theories the door is thrown wide open for the admission of miracles,—on the sole condition that the occurrence of such fact-phenomena as find no explanation in the current anti-miraculous theories is established on appropriate and sufficient evidence. A demand for ex-

traordinary evidence for the establishment of the occurrence of such fact-phenomena is the measure of the non-plasticity of our hypotheses: and if this demand rises so high as to require "miraculous" evidence before a "miraculous" fact will be admitted to have occurred—that is to say, so high as practically to affirm the impossibility of miracles, their incredibility to the pass that no evidence could establish them—that is but the proclamation of the absolute non-plasticity of our theories. Or are we to contend that our hypotheses are to be plastic on all other sides, but absolutely rigid on this: that they may be corrected, revolutionized, replaced on the emergence of facts infringing on them in every other respect, but never in this respect: that no phenomenon can possibly be allowed to have occurred—whatever the evidence of its occurrence may be—which would entail the confession that God has intervened in nature, and would therefore compel such a revision of our theories as to the relation of God to the universe as would involve the confession that Law is not the sole sphere of his activity? Obviously this amounts merely to the arbitrary imposition of a dogmatic naturalism upon scientific theory. All revisions of scientific theory are to be welcomed, forsooth, except such a revision as will provide for the theistic conception of the free relation of the Creator of all to the

product of his handiwork! Such an arbitrary imposition of naturalistic limitations upon our theory of the universe can certainly have no claim to be called scientific. It is simply the culminating instance of a mode of procedure which Prof. TINDALL truly declared (with a different application in his mind, no doubt) has always "proved disastrous in the past, and is simply fatuous to-day." Not even the "scientist" can be permitted to erect his arbitrary theorizing into the rigid test of fact.

**Miracles a
Matter of
Evidence.**

There seems to exist no sufficient reason, therefore, why we should pronounce a miracle incapable of being proved to have occurred. A miracle in itself is just an occurrence in the external world. And it is hard to see why if it occurs it may not be shown to have occurred. Whether it occurs or not is just a matter of experience, and all actual experience is assuredly capable of being authenticated as actual. Unless there lies behind the assertion a veiled assumption of the impossibility of miracles, there is really no meaning, then, in the assertion that miracles are incapable of being proved to have occurred. There is along this pathway, therefore, no escape from the simple truth that whether miracles have occurred or not is just a matter of experience; and that means, just a matter of testimony. B. B. W.

THE SPEECHES OF PAUL IN THE ACTS.

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History affords no more striking example of the man of one idea than the apostle Paul. By nature and training profoundly religious, he threw himself with all his heart into the battle of his ancestral faith with the heresy of the Nazarene. There he displayed the qualities of a great leader, and when the church was about to enter upon a worldwide ministry, and among the twelve no one was found competent to command, Jesus crossed over to the ranks of the enemy, took their champion, and made him captain of the Christian host. A wise king said, "I destroy my enemies by making them my friends." Saul is sometimes represented as at war with himself, filled with doubts and misgivings, when he took his way to Damascus, already half inclined to Christianity when Jesus met him. But every reference to his conversion in the Acts and the Epistles assures us that he was in deadly earnest to the last. "Breathing threatenings and slaughter;" "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth;" "being exceedingly mad against them, I persecuted them even unto foreign cities;" "I obtained mercy because I did it ignorantly in unbelief." This is not the language of a man who was stifling his doubts, battling with his conscience, but of a man who even in his sin was thoroughly sincere.

There is no other instance in the New Testament of conversion by the immediate operation of God without the agency of man. For twenty-five years he preached Christ with a singleness and intensity of purpose never surpassed. From his first addresses in the synagogues of Damascus, where he proclaimed Jesus, that he is the Son of God, to the closing scene of the Acts, where he appears testifying the kingdom of God, and persuading concerning Jesus, Christ was the theme of his discourses and his letters, and Christ alone.

The theme was one, but it was capable of endless variations. The very Epistle in which he declared his purpose to know nothing but Jesus Christ and him crucified (I. Cor. ii. 2), is the most

richly diversified of his letters, touches upon the widest range and variety of interests, enters with the greatest freedom into the details of conduct, comprehensive in its grasp of principles, minute in the application of those principles to the affairs of life. Christ is the truth. To know him is to know all things. It was Paul's purpose to bring into relation to him every life and every interest of every life.

Of the letters of Paul only thirteen have been preserved. Many have been lost. Preaching was the business of his life yet of his innumerable discourses there are only eight of which even considerable fragments remain. (1) in the synagogue at Antioch of Pisidia (xiii. 17-42). (2) at Lystra (xiv. 15-17). (3) at Athens (xvii. 22-34). (4) to the elders of Ephesus (xx. 18-35). (5) to the mob in Jerusalem (xxii. 1-21). (6) before the governor (xxiv. 10-21). (7) before Agrippa (xxvi. 2-29). (8) to the Jews in Rome (xxviii. 17-28).

What reason have we to believe that these discourses are correctly reported, even in the abbreviated form in which they have come down to us? Detailed discussion is of course impossible; we can only indicate the outline of the argument by which the accuracy of the record may be established.

(a) The general trustworthiness of the Acts has been sufficiently demonstrated. It can hardly be questioned that recent historical and archaeological research tend to confirm our faith in Luke, and that modern scholarship is disposed to recognize his exceptional fairness and accuracy in all matters of which he treats. Of the flood of volumes upon the subject, it is enough to refer to the works of Prof. Ramsay, and to the article *Acts* in Hastings' Bible Dictionary.

(b) We are led to the same conclusion by the correspondence of the Acts with the Epistles of Paul. History finds no richer material than the letters of men who were actors in great events. Paley's *Horae Paulinae* with its collection of undesigned coincidences is still of value here.

(c) It is especially worthy of note that the discourses of Paul that are preserved fall within the period when the historian enjoyed the fullest sources of information. Of the eight specified, all but (1) and (2) were delivered after he joined the apostle, as is indicated by *we* in xvi. 10. Of the remaining six, (4) (5)

and (8) were probably delivered while he was with Paul, and the report of the others he may have heard at no long interval from Paul's own lips. In any case six of the eight discourses belong to the time of Luke's personal intercourse with Paul.

How fully and literally his speeches are recorded we cannot tell. Sometimes he spoke at great length. At Troas he prolonged his speech until midnight, and after he restored Eutychus to life he resumed his discourse, and talked until the break of day. Yet of this not one word remains. In Jerusalem he preached to the Jews from morning until evening, but only a few lines of his sermon are preserved. On the other hand the report of his address at Athens is so graphic and powerful that we may believe it is given in full.

It may be said in general that the Acts is chiefly concerned with his work, while his theology is given in the Epistles. Such a letter as that to the Romans gathers up and preserves the material of a thousand sermons.

Yet brief as are the reports of most of Paul's discourses, enough is preserved to throw light upon his modes of thought and argument.

His speeches fall into four classes.

1.—Those addressed to the Jews. They are two, (1) and (8).

Like his master he always sought the synagogue. There he found an audience gathered, an audience of his own people, an audience whom he might meet upon common ground. Nor was this course inconsistent with his office as the apostle to the Gentiles, for among the proselytes and devout persons whose hearts were turned toward the true God he found the most favorable starting-point for his peculiar ministry.

The Old Testament was the common ground on which he met the Jews, the authority which they and he alike recognized as divine. The course of his argument was obvious and simple. The Old Testament contains types and prophecies of the Christ; these types and prophecies are fulfilled in Jesus of Nazareth, and in him alone: therefore Jesus is the Christ.

The minor premise of the argument alone admitted of dispute. Are the types and prophecies of Scripture fulfilled in Jesus? The burden of proof was laid upon his resurrection. The Scripture foretold that the Christ should rise from the dead; Jesus has risen

from the dead, as is attested by many eye-witnesses, competent, intelligent, with abundant opportunity to ascertain the truth.

This, we may suppose, was the main line of thought in all his discourses to the Jews. But it was susceptible of many modifications. At Antioch he sketched the history of the chosen people from Abraham to Christ, touching in order upon the great epochs in their history—the choice of their fathers, the bondage in Egypt, the deliverance, the wandering in the wilderness, the conquest of Canaan, the rule of the judges, the founding of the kingdom, the reign of David. Then he showed them how their history reached its goal in Jesus Christ, son of David, theme of the prophets, heir of the promises. This is attested by John the Baptist; by the eye-witnesses of his resurrection; by the prophecies that are fulfilled in him.

And the discourse finds its application in the call to repentance and the warning against unbelief.

In this first recorded discourse the evangelical character of his preaching appears. Inexplicable is the statement of Prof. McGiffert in his *Apostolic Age*, p. 186, that “verse 38”—which reads, “Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sin”—“contains an idea of which there is little trace in his teaching.” On the contrary he strikes at the outset the dominant note of his ministry.

His speech at Antioch is often compared with the speech of Stephen. But the resemblance is superficial only. From the days of Augustine to our own time, altogether too much has been made of the influence of Stephen upon Paul. There is no evidence in the Acts or the Epistles that he exercised any appreciable influence upon the thought or life of the apostle.

The fragmentary report of his address to the Jews in Jerusalem contains nothing of sufficient importance to detain us in this rapid survey.

2—Those addressed to the Gentiles. Of these also there are two, (2) and (5). In both instances the immediate occasion was idolatry.

The common ground upon which Paul met the Jews, was the Old Testament; the common ground upon which he met the Gentiles was natural religion, the knowledge that men have of God apart from his Word. Each new revelation must attach itself to

that which went before. Nothing can be true which is not in harmony with truth already known. God reveals himself with growing clearness in the works of his hands, the Word of his lips, the Son of his love. At Lystra Paul taught the unity, the omnipotence, the patience, the goodness of God. Because he is the maker of all things and the giver of all good, he alone is to be worshipped.

He began his discourse to the men of Athens with words of courtesy. "I perceive that you are very religious." It is a term of kindly ambiguity—I see that you are deeply interested in religion—conciliatory without compromise of truth. The altar to an unknown God supplied the text of his sermon, and he told them of him whom they ignorantly worshipped. No religion is wholly false, and every form of faith, however imperfect and corrupt, represents and expresses some measure of desire for God.

He is the God of nature, maker of heaven and earth; therefore he dwelleth not in temples made with hands, neither is he served by man's hands. He is the God of providence, guiding the course of history, assigning to the nations their seasons and their bounds, to the end that they may seek after him and find him. He is the common Father; and as our nature is kindred to his we ought to recognize in him a spirit. The ignorance of men hitherto God has overlooked, because their knowledge of him was partial and imperfect. Now that the full and final revelation is given, he commands them to repent; for the day of judgment is appointed. Jesus shall be the judge, and the proof is his resurrection from the dead.

At this point the patience of his hearers was exhausted. It is evident that Paul had not reached the height of his argument. He spoke of the Judge, but not of the Saviour; testified of repentance toward God, but not of faith toward the Lord Jesus Christ. That would have been the next step in the unfolding of the discourse, if he had been suffered to proceed. Yet it was a masterly address, leading with consummate skill from the principles of natural religion to the truths of the gospel. It is sometimes said that the scanty fruit gathered in Athens is an evidence that Paul's method of discourse was ill chosen. But if immediate success be the criterion, what judgment shall we pronounce upon the sermons of the Master himself?

3—The address to the elders of Ephesus stands alone, the solitary example of a discourse to an audience of believers. It is direct, practical, personal, for he spoke to those with whom he had labored for three years. He appealed to his own conduct as an example for their imitation, warned them of impending dangers, and besought them to guard the flock from foes without and within.

The address contains two notable passages. The first is of dogmatic interest—"The church of God, which he purchased with his own blood." The text is in doubt, and the American Revisers read, "the church of *the Lord*." The other preserves the only saying of the Lord Jesus that is found in the New Testament outside the Gospels—a single pearl snatched from the sea of oblivion in which so many gems of purest ray serene are buried. "It is more blessed to give than to receive."

4—His apologies. These are (5), (6), and (7). Three times he was put upon his defence, and given a hearing: before the mob in Jerusalem, before the governor, before the king. There is a striking similarity between (5) and (7), while (6) is confined more strictly to the immediate occasion. They are reported at length, though this involves much repetition, because Luke's sources of information for the period to which they belong were most complete. It is an evidence of the importance attached to the conversion of Paul by his historian and by the Holy Spirit that three distinct accounts of it are given.

As in each instance it was the Jews that accused him, his defence was in substance always the same. I was a zealous Jew, and in becoming a Christian I have not abandoned the faith of the fathers. The gospel does not forsake the law and the prophets, it fulfils them.

This general line of defence was modified by the circumstances of each particular case. When the Jews of Asia charged him with teaching against the people, the law, the temple, and especially with defiling the temple by taking Gentiles into it, he told the story of his life, his zeal for the law, his conversion. This led him to speak of his mission. They bore with patience even his reference to Jesus of Nazareth, but when he declared himself sent unto the Gentiles they turned upon him in fury.

With this may be compared the few words that he was allowed

to address to the council on the following day, when he affirmed that he was not only a Jew but a Pharisee.

The charges brought against him before the governor were three: that he was a mover of sedition, a ringleader of the sect of Nazarenes, a profaner of the temple. Of these he denied the first and the last, and while he admitted that he was of the Nazarenes he maintained that in this he served the God of his fathers.

With this may be compared his address before the governor to which allusion is made in xxiv. 24. There he turned upon his judge, and discoursed to him of righteousness and temperance and judgment to come until Felix trembled.

His longest and most elaborate defence was made before King Agrippa. It is more general in its nature, more comprehensive in its scope than the others, a true *Apologia pro Vita sua*. The burden of it is, Born and bred a Jew, a divine revelation led me to Christ, and in accepting and serving him I follow the Scriptures of my people.

In this survey of the discourses of Paul, we are impressed with the unity of the theme and the variety of the application. To whomsoever he speaks, whatever his starting point, whatever line of argument he follows, he always leads up to Christ. The fact is that if we think truly in any sphere of thought, whether it be in science, in history, in art, in philosophy, in religion, and think far enough, we are always brought face to face with him. All truths meet in him who is the Truth.

PAUL'S PRAYERS FOR THE EPHESIANS.

EPHES I. 15-23; III. 14-21.

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These prayers are the core of this Epistle. Several things common to both may be noted to begin with. They are called prayers; and clauses in them are called petitions. This is convenient, and will be used in this article. They are, however, statements by Paul that his use had been and was to pray for the Ephesians. And what we call petitions say what was the aim of those prayers. For where "*that*" occurs, it translates the Greek particle that

means, *in order that*. It is therefore not recitative, introducing the words of Paul's petitions; but denotes that what follows expresses the effect looked for by Paul in this habitual praying. Of course the things stated in these prayers must often have been Paul's petitions. But what has been noted directs attention to the fact, that what is stated in these prayers can by no means represent all that Paul prayed for on behalf of the Ephesians. But whatever were the requests he made, he stated that they aimed at the effects expressed here.

Paul says when his prayers with this aim began. It was when *he heard of the faith among them in the Lord Jesus, and their love toward all the saints*. Paul could hear this before his own work in Ephesus began. For in Acts xviii., xix, we are told, that his first visit there was short, and no converts are mentioned. But Aquila and Priscilla stayed there, and Apollos came there, and converts to the Lord Jesus were made. The next time Paul went there he found disciples. He was most likely informed of these before going back.

This preface: *Having heard of the faith among you love toward all the saints* formally announces the two topics of the prayers he represents himself making. For the understanding of the prayers, this double theme must be recognized and kept in mind, as one does with the motif of a musical composition. It thus appears that i. 16-23 is directed to the first subject; and that iii. 14-19 is directed to the second subject; and iii. 20, 21 is an appropriate doxology of the prayer as a whole. It is thus one prayer in two parts.

I. *Prayer for enlargement of faith in the Lord Jesus* (i. 16-23): The announcement of this subject refers to Ephesian faith as Paul first heard of it, and designates it in a qualified way: *the faith among you, or according to you*; which is as if he said: faith such as yours was (comp. Acts xviii. 15; Rom. i. 15). The limited knowledge of the Lord Jesus that Paul found in some disciples in Ephesus on his second visit accords with this qualified expression. But whatever was their subsequent attainment, this prayer was still continued. Nor has there been a time when this prayer was not needed for believers everywhere.

Paul's prayers combined thanksgiving with supplication. He states here that he gave thanks on behalf of the Ephesians when

praying for them; but he does not repeat the thanksgiving. We have noted already that it is not his purpose to repeat the words of his prayers for them. From many passages, as Phil. i. 3, 4, we may see how Paul gave thanks.

Paul invokes God by a title appropriate to the subject of the prayer: *The God of our Lord Jesus Christ, the Father of glory.* The prayer teaches that faith is enlarged in proportion as the believer grows in the knowledge of the Lord Jesus Christ, and that the Lord Jesus is the great and glorious object of faith that he is, because of what his God and Father (comp. Jno. xx. 17) has done to make him that. With these in mind, Paul address God by titles that recognize him as the source of the things the prayer is to ask for.

The petitions of this prayer are for five things, (1) a spirit of wisdom; (2) a spirit of revelation; (3) to know what is the hope of God's calling; (4) what is the glory of his inheritance in the saints; (5) what is the greatness of his power toward us. But only one verb; *that he may give*, expresses how they are imparted; and that denotes that they are bestowed as a free gift, and in no other way. The first petition comprises two things, *A spirit of wisdom and of revelation.* By *a spirit* is meant human spirit; and the whole phrase means the human spirit intelligently active as directed by wisdom that God gives and by revelation that comes only from God. Here, therefore, is no reference to human spirit as naturally endowed; but only to what it becomes by the operation of the Holy Spirit. The Ephesians, as addressed, were believers, and had been *sealed with the Holy Spirit of promise* (i. 13); and the next clause expresses that they were antecedently fitted to receive what this petition prays for. The eyes of their hearts were illumined in the knowledge of God. This may mean, by *having heard the word*, as stated i. 13. But Paul may also have in mind his own subsequent labors among them. Any way, the clause calls to mind the words of his own commission from the Lord Jesus, recorded Acts xxvi. 18, "I send thee to open their eyes, to turn them from darkness to light;" and what the commission goes on to say: "that they may receive inheritance among them that are sanctified," has an echo in the next petition.

The usual translation and division of verses 17, 18 connects in one phrase: *Wisdom and revelation in the knowledge of him.*

But, *in the knowledge of him* is in Greek an adverbial phrase expressive of location, or sphere; and such phrases connect preferably with a verb, or a word of verbal meaning, and not with a substantive; and where there is a choice of verbs to connect with (as have, *give*, and *enlightened*), that connection is to be chosen that gives the best sense. Moreover, this phrase is not needed to complete the sense of *revelation*, or of *wisdom*; for both, as asked for, are from God, and are thus essentially knowledge of God. On the other hand, the next clause does need this phrase to define in what respect the eyes of their heart were enlightened, viz: in the knowledge of God. The clause is perfect participial, to which neither of our Versions gives effect. Translating it so in combination with the foregoing phrase, and as an absolute accusation (comp. Acts xxvi. 3), it reads in good English: *The eyes of your heart having been enlightened in the knowledge of God*, and refers, as has been noted, to the antecedent fitness of Ephesian believers to receive what the first petition asks for. And it accords with the preface verse 15, that this should be expressed here.

Obtaining the first petition is viewed as the preliminary condition of fitness to attain what is next prayed for, viz: *to know what* several things are. The first two of these are mentioned as a pair, without a conjunctive particle; which denotes that they are closely related, the second serving to define the first: *What is the hope of his (God's) calling, what is the riches of the glory of his inheritance in the saints*. Both the things named are called God's and both are defined as being *in the saints*. *The hope* means the thing hoped for, not the inward emotion of hoping. It is what God sets before believers for them to hope for; and being what he prepares and calls them to obtain, it is called *his*. *The inheritance* likewise is called *his*, meaning his people as the same are so-called in the Old Testament (Deut. iv. 20; ix. 29; xxxii. 9; Pss. xxviii. 9; lxxviii. 71). Most expositors take this to mean what saints are to inherit, and that it is called *his (God's) inheritance*, because God lays it up, as "parents lay up for the children" (II. Cor. xii. 14). They so interpret because they see no appropriateness in the other meaning. But doing so they ignore the direct sense of the words, and they make *in the saints* mean, of the saints. The hope, the calling, and the inheritance are often called ours; oftener, indeed, than they are called God's. But they are also

called God's. They are called ours when considered in respect to what our relations make them. They are called God's when considered in respect to what he makes them for his own glory. As ours, they do not directly enlarge and strengthen faith, but make us feel the need of greater faith. Thus Paul says: "Behold your calling, that not many wise after the flesh," &c., are called (I. Cor. i. 26). And Peter: "Make your calling sure" (2 Pet. i. 10). But when it is said: "The calling of God is without repentance" on his part (Rom. xi. 29), it is to encourage faith. In our context, ver. 14, speaks of "your inheritance." But here, where enlargement of faith is the aim, the reference is to God's inheritance, meaning the people that God makes his own, and which is described in lavish terms expressive of what he expends on it. Both *the hope of the calling*, and *the inheritance* that defines that, are of the present, not of the future. For both are *in the saints*, meaning such as the Ephesians were whom Paul addresses (i. 1).

To the pair of things just mentioned is added a third, which, conjoined by *and*, is denoted to be distinct. It is, however, distinct only as the making of a thing is distinct from the thing made. This third thing is, *to know what is the exceeding greatness of his power to us-ward*; that is, the power God put forth to call and make the saints that are his heritage. That operation is defined, first by defining *us* to be *us who believe*, and then by the following words, which affirm the genesis of believing: *who believe according to the working of his strength and might which he wrought in Christ*. Those that have faith in the Lord Jesus must know,—and it will be by the successive steps expressed in these petitions,—that their believing itself is by the operation of God's power, and of transcendently great power; and that the power is wrought in Christ, the object of their faith. This third is essentially the crowning thing in the series of petitions; and attention is called to this by the rhetoric of the mention of what is to be known; which states briefly the first thing, and more amply the second, and sets forth the third in terms that tax language to the utmost. This third completes all that is directly petition in this prayer, and a period should follow the word *Christ*.

What follows is no longer prayer, nor an account of how Paul prayed for Ephesian faith; neither is it doxology, though every

thing there expressed is used in the doxologies of The Revelation. But it is recital of things of transcendentally great power that God wrought in Christ; and by the recital Paul helps the readers to know the things that the third and crowning petition asks for. This is appropriately made a sentence by itself, and concludes the paragraph that we call a prayer. As both the English Versions (1611, 1881) translate this sentence as if it were not such, but a continuation of the one long sentence that begins verse 15, we must by our own translation show the sentence that it is. This has the advantage of reproducing the participial construction of the original, which is equally good English. Following *Christ*, the last word of the foregoing sentence, which is resumed by *him*, and continuing with God as the active subject, the discourse proceeds:

Having raised him (Christ) from the dead and seated him at his right hand in the heavenlies far above all rule and authority and power and dominion and every name that is named, not only in this world but also in that to come, he also put all things under his feet, and him he gave, a head over all, to the church, which same is his body, the fulness of him who is filled in every respect with all things.

In this sentence, which for a long one is well balanced, the first two clauses, expressed with past participles, recite acts of God's power wrought in Christ (resurrection and exaltation) as antecedent to another act of power (subjecting all things to him) expressed by a direct verb in the past tense: *he put*. And by the force of *also*, these three acts represent a completeness, which, if nothing more followed, would seem to represent the whole of what was wrought in Christ. But the next clause, by the emphatic position of: *and him*, shows this magnified Christ made the means of glorifying the church, another name for the saints that are God's inheritance. It is represented that God so magnified Christ in order to give him to the church; and *this is the riches of the glory of his inheritance in the saints*. The next, and last clause is a saving clause, that precludes the thought, that all this working in Christ terminated on the church to glorify it as the most glorious thing under God. *Him, a head over all*, of itself precludes that. But it is to be expressed positively what the relation of the church to Christ is. *The church is his body, the fulness of him.*

It is the fulness of him; not he is the fulness of the church, however truly the latter may be said in another connection. *The church is his body*, expresses the subjection of the church to Christ, as everything is subject to him who is *a head over all*. But it expresses also the pre-eminence of the church among all things that are subjected to him; for it is as the body to the head. As nothing can rank, or even equal the relation of the church to Christ so expressed, this completes the working of God wrought in him. His fulness, *pleroma*, is made up. *Pleroma* is that which fills. It is the last drop that fills the cup. The act that gives Christ to the church, and therewith a body to the *head over all*, fills the measure of God's purpose of riches of glory respecting Christ as Saviour and us as the saved. The church is the fulness of him who is now filled in every respect with all things pertaining to his fulness.

The fulness of Christ represented here has respect to what is comprehended in the present survey. But is there anything in I. Cor. xv. 24-28, or anywhere else, that is not comprehended in what is said here? When this fulness has achieved its history, "for he must reign till he hath put all his enemies under his feet," "then shall the Son also be subjected to him that did subject all things unto him."

THE EMPHASIS IN THE REPORTED PREACHING OF PAUL.

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To what truth or truths does the apostle Paul give chief place in his preaching? At a glance it seems easy to lay our hand on the answer, but the moment we touch the subject it bristles with questions. Shall we interpret preaching strictly of oral proclamation or widely of all declaration of truth in any form? What data have we? Are they adequate in character and amount to warrant a general deduction? Is there any dominant note or harmony running through the whole? If so, what is it? How far is it determined by the circumstances and how far by the essential relations of the truths themselves? What bearing, if any, should the apostle's practice have upon preaching to-day?

For the purposes of this paper, preaching will be limited strictly to public oral discourse. It will include his defenses, which were also evangelistic in purpose.

The data are: *First*, The summaries, given in Acts, of Paul's addresses in the synagogue at Pisidian Antioch (xiii. 16-41, 46, 47); to the multitude at Lystra, who would have offered sacrifice to the apostles (xi. 15-18); at Athens to the curious Greek assemblage (xvii. 22-31); at Miletus to the Ephesian elders (xx. 18-35); at Jerusalem from the Temple stairs to the mob (xxii. 12-21), and his brief word to the Council (xxiii. 6); at Caesarea his defense before Felix (xxiv. 10-21), and before Agrippa (xxvi. 2-23). *Second*, The general descriptions given of his preaching by the writer of the Acts: at Damascus (ix. 20, 22); at Jerusalem (ix. 28, 29); at Salamis (xiii. 5); at Iconium (xiv. 1, 3); in the jail at Philippi (xvi. 31, 32); at Thessalonica (xvii. 2, 3); at Corinth (xviii. 4, 5, 11); at Ephesus (xviii. 19; xix. 4, 5, 8, 9); in Macedonia (xx. 2); at Troas (xx. 7); before Felix (xxiv. 25); at Rome (xxviii. 17, 31). *Third*, The charges of his enemies, as reported in Acts, xvi. 20; xvii. 6, 7; xvii. 32; xviii. 13; xix. 26; xxi. 21, 28; xxiii. 9, 29; xxiv. 5-9; xxv. 7, 8, 18, 19; (cf. xxvi. 24, 28.) *Fourth*, The allusions of Paul in his Epistles to his own preaching; as, Romans x. 8; I. Cor. i. 17, 23; ii. 1-3, 11; xi. 23; xv. 1-11; II. Cor. i. 19; iv. 5; xi. 4; Gal. i. 6-12, 16; ii. 2; iii. 1; Eph. iii. 1-13; Col. i. 24-29; I. Thess. i. 9, 10.

The general contents of the epistles serve as a valuable apparatus for interpreting the statements of the discourses, but they cannot fairly be allowed to suggest independently what must have been included in his preaching.

The bulk of the material, thus outlined, is not great; but it is gathered from so many different standpoints, and presents the apostle in such varied circumstances that it may be taken to give a fairly accurate impression of the apostle's themes in preaching; and, if any common ideas can be found running through, then of the particular subject or subjects emphasised by him.

Comparison discloses that Paul has a dominant and ever present theme. It is Jesus,—and Jesus as risen and living, a present, divine person, to be revered and alone trusted for salvation. Every student of Paul recognizes that his doctrine has been fused and molded by the fire and form of his own experiences (a fact

doubtless true of all individuals and of the race as a whole). The supreme event in Paul's experience; that which led to his own conversion, and which subsequently ruled his life,—was the appearance to him of the risen and glorified Jesus on the way to Damascus. To present this same risen Christ to his hearers so that they too may be converted, is the supreme aim of his preaching.

To this conclusion the general descriptions of his preaching point. He is frequently said, indeed, simply to preach "the word," "the word of the Lord," "the word of God." But, if proof is needed that "the word of God" means specifically in this connection the message concerning Jesus, it can be found in Acts xiii. 46, where after giving an address, which centers in Christ, Paul is reported as saying to the Jews of it: "It was necessary that the *Word of God* should first be spoken to you." Testimony concerning Jesus was, then, for Paul and Barnabas and for the writer of Acts "the Word of God." In other places Paul is said to preach the gospel (*euangelidzesthai*): but it is unnecessary to show in detail that the usage of the time and the connection of these words in many places establish that the good tidings preached were those concerning Jesus. It is said (Acts xxviii. 23) that at Rome he "expounded the matter testifying the kingdom of God" but it is immediately added "and persuading them concerning Jesus." And again (xxviii. 31) that during the two years of his residence in Rome he was "preaching the Kingdom of God," but again it is added "and teaching the things concerning the Lord Jesus Christ."

The statements of many of his adversaries reflect the same fact. Thus at Thessalonica they charge Paul and his companions with "saying there is another king one Jesus" (Acts xvii. 7). Festus tells Agrippa that the charges against Paul related to certain questions of the Jews' religion "and of one Jesus, who was dead, whom Paul affirmed to be alive" (xxv. 19). The Jewish exorcists at Ephesus invoked "the Jesus whom Paul preaches."

This all agrees with Paul's own statements elsewhere that he was specifically "an apostle of Jesus Christ," a witness for him, and devoted simply to preaching Christ.

Different back-grounds are chosen for presenting the risen Jesus to Jew and Gentile respectively. To the Jew, as illustrated

in the discourse in the Synagogue at Antioch in Pisidia, Paul presents Jesus as fulfilling the Messianic promise; or, as it is briefly described in respect to Damascus, Corinth, etc., he proves or testifies that "Jesus is the Christ." For the Gentile, as illustrated on Mars Hill (and measurably by the fragment from Lystra) he proclaims the true and living God in opposition to idols, and that he has manifested himself in connection with Jesus and through him.

In this presentation of the risen Christ, Paul aims at immediate action on the part of his hearers in two particulars, described by himself as "repentance toward God and faith in the Lord Jesus Christ" (Acts xx, 21).

At Athens he says that all men are now called to repentance in view of the judgment of which the risen Christ is proof and agent, and the same motive of judgment, in connection with the requirements of righteousness and self control, is pressed upon Felix to turn him from his course. At Antioch the other side, that of possible justification from all sin is held out to the Jews, attested by the resurrection of Jesus, and in view of this, they are warned against neglect.

The faith to which Paul summons is a personal trust and surrender, expressed in the advice to the Phillipian jailer "believe on the Lord Jesus." Jesus is presented as the one who, through his resurrection, is the fulfilment of the promise to the fathers (xiii. 32), the realization of the nation's hope (xxvi. 27), the all-sufficient source of salvation (xiii. 26, 47) or eternal life (xiii. 46). By the grace of God, he is freely offered to all men, Jews and Gentiles alike.

Specific duties are indicated only in the address to the Ephesian elders (who were already disciples); faithful oversight and doing good are there enjoined by motives drawn from Jesus himself.

The emphasis of Paul's preaching, then, according to the Acts, lies on the personal Jesus, attested by his resurrection to be Judge and Savior; and the call thence arising to turn from sin and to trust him alone for justification and eternal blessedness.

In view of Paul's general teaching in Galatians and Romans and his explicit statements in Corinthians: "We preach Christ crucified" (ii. 23); "I determined not to know anything among

you, save Jesus Christ, and him crucified" (ii. 2); "I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures" (I. xv. 3); it is surprising to find no emphasis put on the purpose of Christ's death, and indeed scarcely an allusion to that aspect in the reports of his preaching given in Acts.

The only clear reference I find is in his exhortation to the Ephesian elders (x. 28) "to feed the church of the Lord" (so ARV* and most MSS., "of God," BRV* following Sinaitic and Vatican) "which he purchased with his own blood."

Some interpreters read such a reference between the lines in xiii. 38, 39: "Be it known unto you therefore brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses." Whatever may have been in the apostle's mind, or even in his spoken words on the subject, the fact remains that there is no reference in this report to the method through which Jesus has obtained the right to remit sins and justify; but it simply states that the resurrection demonstrates that he has this right. It is further to be noted that the apostle has just spoken of the death of Jesus without any intimation of such propitiatory character, but simply alludes to it to show the blindness and wickedness of his crucifiers, and as a step in the proof that he is the Messiah.

So when Paul declares to Festus (xxvi. 22, 23) that he had been "saying nothing but what the prophets and Moses did say should come: how that the Christ must suffer (margin "is subject to suffering") and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles," it is clearly the fact of suffering as accordant with Messianic predictions and not the purpose of it in relation to human salvation, which is suggested.

How now is this apparent difference in emphasis between Paul's reported discourses in Acts and his emphasis and statements in the Epistles just cited to be accounted for? It may be said that the difference must only be apparent and due to the brevity and

*This is the abbreviation proposed by *The Expository Times*, February, 1903, for the American Revised Version, as BRV is for the English Revised Version. We purpose adopting it in this magazine.—EDITOR.

incompleteness of our reports.** That in view of such declarations as that to the Ephesian elders that he had not shrunk "from declaring * * * the whole counsel of God," and to the Corinthians, as quoted above, he must also have treated of the reason and bearing of Christ's death. But this would only remove the question one step, if so why *were* not such explanations included in the reports? It appears very improbable that the historian dropped out *entirely* what the apostle had made prominent.

There is another explanation possible. It is that in these essentially evangelistic addresses reported in the Acts, which came also earlier than many of the Epistles, Paul did put the emphasis where the Acts represents and that it was only subsequently and to those who were already Christian disciples that he entered on explanation of the grounds and method of salvation. He may have been led to this by the Judaistic controversy, which turned on the grounds of justification.

Dr. Purves, always fair and always conservative as well, admits a probable growth in the development of the apostle's own beliefs and teaching.† He finds the two initial foci of Paul's Christian consciousness to be faith in Jesus as the exalted Messiah who was able to save, and entire dependence on God's grace in Christ. But he does not think Paul's mind could rest in these. He must find how this unmerited salvation could be reconciled with law and why the Messiah must die a death of shame, and so he believes the apostle early pressed on to his doctrines concerning the propitiatory death of Christ. He says "We should not regard Paul's Epistles as representative of his ordinary method of preaching."‡ Dr. Purves says of the address at Athens: "The result was disappointing . . . and Paul finally moved on to Corinth resolved to know nothing but Jesus Christ and him crucified" (p. 193). And again speaking of his work in Corinth he says "There is reason to believe that he passed through a period of severe mental struggle, out of which he came with the resolve to preach more simply and plainly than ever." On this view, Paul's statements of his theme in Corinth would have a local and temporal limitation. Dr. Lyman Abbott from a very different standpoint adopts this

**So for example Dr. McGiffert "Ap. Age," 163 sq.

†Apostolic Age, pp. 80-82.

‡Apostolic Age, p. 116.

latter view.* Dr. Matheson finds what he calls the third great struggle in the apostle's development in the period between the speeches and the major epistles. Meyer in his comment on the verses of the Antiochian address, already discussed (xiii. 38-41), says: "Observe that Paul does not enter on the point that the *causa meritoria* of forgiveness and justification lay in the death on the cross, or how it was so: this belonged to a further instruction afterwards; at this time on the first intimation which he made to those who were still unbelievers, it might have been offensive and prejudicial." Might he not have added on Paul's own theory that this was a part of that hidden wisdom which could only be understood and appreciated among them that are perfect?

Dr. Bernhard Weiss in his Biblical Theology† including the Epistles to the Thessalonians in his sources, because written earliest and in the period of missionary preaching, says: "It is evident that his preaching as an apostle to the Gentiles is from the first a message of grace, a message which not only promises a salvation which is altogether underserved, but which also itself works in the obedient that which is most necessary for the attainment of that salvation. But however decidedly the salvation which is to be brought through the exalted Christ forms the central point of this message of salvation, yet the mediation of Christ in the grounding of the Christian state of salvation is still kept strikingly in the background. . . . It cannot certainly be thought that, when the apostle wrote our Epistles (Thessalonians) he had not yet worked out, even in its outlines, that aspect of his doctrine of salvation which treats of the grounding of salvation through Christ. But it is also certainly not accidental, that in his earliest preaching as an apostle to the Gentiles this aspect is so completely in the background. . . . The fuller knowledge which he had received and which he will receive more and more richly, regarding the interpositions which this revelation of grace presupposes, is reserved for the more thorough instruction of believers. His initiatory missionary preaching did not require it; nor could he communicate it, seeing that its presuppositions were still awaiting in the case of his hearers."

Accepting then the apparent difference in emphasis as having

*Life and Letters of Paul, p. 111 sq.

†I., p. 298, Eng. Trans.

really existed, what follows? Perhaps little with respect to the relative importance of the several truths among themselves, since some are emphasized in one connection and others in another. But, so far as anything is to be deduced, it is that the facts about Christ are more important to be taught and believed than the interpretation of the methods of his work, important as the latter confessedly is. With respect to preaching certainly this, since human nature remains essentially the same, that converts are to be sought and won by the presentation to them of Jesus as the object of personal reliance, rather than by the more abstract discussion of the relation of his work to law and justice. And, finally, that Christian discipleship consists essentially in the personal acceptance of the living and risen Jesus as Savior and Lord, and not in the holding of views however true regarding the nature of his work. The religion which Paul experienced and preached was primarily not an explanation accepted, but a personal relation entered into and sustained with the living and reigning Christ.

A SCIENTIFIC HOMILY ON THE RESURRECTION.

PROFESSOR GEO. MACLOSKIE, LL. D., D. SC., PRINCETON, N. J.

Opposition to the doctrine of a future life was not born of science, but came from the ancient Greeks, some of whom did not admire the scenery of Hades with its dark river and ferryman, and terror-stricken passengers. The objections were elaborated afterwards by the Latin poet Lucretius, who wrote about a century before Paul preached on Mars Hill about Jesus and the resurrection.

Lucretius honestly informs us that his aim was to free people from a fear of what might follow death, and hence he argued that nothing followed. He presents us with a long array of proofs, forcibly put, and in charming style: says that mind and soul, being matter of very fine constitution, are at death changed into vapor and dissipated; that the soul is just like the body, growing along with it, maturing, becoming feeble with age, and ultimately dying with the body; also subject during life to diseases like the body; and he challenges us to say, when a body is

cut up into mince-meat, whether every fragment shall contain its share of the fragmented soul. He also poses us with the query whether a soul can be transplanted from one body to another. A recent French author of the same school, informs us that the argument of Lucretius is so complete that little has been added to it since his time; and he is pleased to add that it has never been answered. But he also adds that the Apostle Paul did not teach the doctrine of the resurrection, justifying this statement by a distinction between a "natural resurrection" and one "by God's grace." This is almost as subtle as the argument of one of our own brethren, who makes Paul teach not a resurrection *of*, but a resurrection *from* the body.

The chief reason why in modern times, objections to both the doctrines of immortality of the soul, and of the bodily resurrection have been regarded as scientific, is that in our age every problem tries to don a scientific garb. Furthermore, mental phenomena have come into close touch with physiology, and the theory of evolution at first tended to bring us closer to the lower creatures. Men argued that if death ends all for my dog, why not for me? The same theory of evolution is now replying to such a query, by showing that our fitness for immortality is our most distinctive characteristic. As it is not right, however, to rest our religious hopes merely on scientific deductions, we must look to the more sure word of prophecy. Nevertheless it is pleasant to find confirmations from the same science that furnished the weapons against our faith in a hereafter.

I. The question of Immortality.

It was the doctrine of the immortality of the soul, not of the resurrection of the body, which exercised the ancient Greeks and Lucretius. Their attention seems not to have been called to the bodily resurrection, though, this, as has been shown by Professor Howard Osgood,* was held from very remote times by the ancient Egyptians; and by the Hebrews, long before the Christian Era.

Lucretius started the problem which is still exercising the specialists, as to the relation of mind and body. At one end of the scale are those who believe in a divinely created soul dwelling within the body, and able to survive the body; at the other end are sensationalists, who repudiate everything that transcends

**Bibliotheca Sacra*, 1902, p. 409.

sense-experience: and there are midway-men. The sensationalists have almost succeeded in eliminating the term *soul* from the contemporary philosophical vocabulary: and they aim to reduce vitality and even mind to the category of inter-convertible materialistic energies. Their difficulty arises from the limitations of science, so that whilst science comes into very close relations with life and mind, it is unable to use any verifications or tests of a higher order than the physico-chemical. In the present state of human knowledge all that can be experimentally tested is the materialistic part: and some people forget that there is any part of a different order. Verifications are all physico-chemical, whilst in science unverified notions are of small account.

But there is a reaction as to the theory of life; and still more as to mind and the conscious soul. Dr. Burdon Sanderson, the leading English physiologist, called attention ten years ago to the change of view as to life; and Alfred Binet maintains that the materialistic view has been refuted, and that vitalism, not as a force superadded to other forces, but as something *sui generis*, is now established. The trend of view in favor of mind as an entity, is shown especially by some philosophers. Thanks to Miss Ingersoll, and the lectures which she has instituted, and the first three lecturers of the course, William James, and Josiah Royce and the late John Fiske; and also to the Lowell Lectures of Newman Smith, which wind up with an able defence of the doctrine; and to papers by Lyman Abbott and others; we have signs that men of different religious schools are making their way through science to faith. It is stated that there are now scarcely half as many sceptics on this subject as there were fifty years ago, at least among the learned professions. Thoughtful men are discovering that the hope of immortality is reasonable; thus far they are being led by scientific and philosophical presumptions; and they are also beginning to see that after all the scripture is deserving of attention.

The reaction has not only gone in favor of acknowledging human consciousness as an entity; but it is arguing for the recognition of psychical elements amongst the lowest creatures, and of teleological factors everywhere in the organic world; also for teleology in every world, over the universe. It is not for religion that men are fighting this battle; but the philosophers need it for

their philosophy, and the physiologists find that they cannot get along without design as a factor in animal and vegetable organisms. I see that Vogt is quoted as stating that physiology pronounces against immortality; but just now physiology is going ahead in opening up new views of life, and it is showing design everywhere; and the step from teleology in the world to immortality for man is very easy. Sachs the vegetable physiologist, himself strong in favor of evolution, remonstrated against the fanaticism of the evolutionists who refused to acknowledge design in the life of plants.

Sachs indeed insisted that even a mechanical explanation of living forces is not a low explanation. But John Fiske has proved that at any rate, if exclusively applied, it is not a true explanation. He urges that thought and the phenomena of the soul absolutely refuse to take their place in the cycle of purely physico-chemical functions. Other activities of our constitution as light, heat, electricity, muscular energy, and even ordinary nervous activities, may be correlated, and so can be compared quantitatively. When one kind of these orders is transformed into another, equivalents result, which are measurable, and show neither loss or gain in the sum-total. But thought cannot be quantitatively compared with any of them, or with any other function of the body. Who can give the equivalent in millionths of a foot-pound, or of a calory, of a burst of emotion, of a flash of genius, or of the heroic part of a man's activity? or show the quantitative unit that will measure consciousness in terms of nervous vibrations? Psychological activities are external to, though always closely associated with the nervous circuit; it is not the thought, but the nerve action accompanying and subserving the thought, that is convertible into motion. Fiske's conclusion is that the Infinite and Eternal Power which animates the universe must be psychical, and that the only sort of monism that is possible is monotheism.

He has also shown that the difficulties in the way of this doctrine are such as might be expected, and he indicates where the real puzzle lies. The great objection depends on the fact that we cannot conceive of the survival of our conscious activity apart from present material conditions; because in actual experience there is no foundation for believing that we can live out of the

body.

But he demonstrates that this argument is of no value whatever in the case under discussion, not even raising a presumption. The limitations of our present experience reduce its value to zero. He thinks that there are, in all probability, immense regions of other existences beyond the sphere of our experience, regarding whose reality we have no organs of perception. Even if we were close to them we could never know of their proximity, or existence. He cites by way of illustration, the "critical" points of mathematics and physics, to which some process moves on with perfect regularity, till it comes to an obstacle that threatens to bar its progress; yet it jumps over the obstacle with ease, and we are unable to tell how the feat was performed. The want of testimony about immortality is of no account, since we have never been able to search for it in the only place where it could possibly be found.

On the problem of mind and body, Professor James advocates what he terms a "transmission theory," which, regarding the mind as in a measure independent of the organism, compares its activities with those of the keys of an organ, which are connected with, but distinct from the mechanism that drives the wind, and yet these keys control the wind-passage, so as to give the right music. The distinction of the mind from the nervous mechanism he favors, as connecting mind with transcendentalism, and as being in touch with spiritual phenomena, some of which at least appear to be genuine, and cannot otherwise be easily explained. Citing Kant's remark that death may end the sensational, and may start the higher activities of the mind, he upholds a dualism, mental parts being one kind, and physical parts being another kind of stuff. He thinks that consciousness may have pre-existed brain as an entity, and may receive special form from the brain; though during life it may receive ideas from the unseen world, yet death may clarify its vision. In the future life he argues that we are to retain our personal peculiarities as part of our identity, so that a man will be able to say "I am the same person who in old times on earth had these experiences."

The representation of Professor Royce arrives at the same result by the route of metaphysics. He argues that man can never during his earthly existence satisfactorily experience or even understand his own personal individuality. All that we learn of

it in this world is fragmentary and deceptive. And if we are ever to know ourselves, or to be known, we must pass hence into another existence, into closer relation with the very life of God. Royce's teleological conception of the universe, as dominated by order and design and goodness, causes him to maintain that we shall thus pass into the presence of God, and so realize ourselves. It was in the same spirit that James Martineau declared that no man will deny immortality who has an idea of his own fitness for that destiny; and James Sully, after fighting vigorously against the pessimists in favor of faith in this world's progress, confesses heartily that even his hopes of improvement here are no sufficient substitute for the happiness promised by religion. We commend this last remark to Dr. Paul Carus, who after praising belief in immortality as "of paramount importance because it is a moral motive," immediately tries to condemn it as a pious fraud, and would resurrect and urge on our acceptance the obsolete fiction that men, dead in soul as well as body, can still enjoy a quasi-immortality because of the good they have done. If death will end me, soul and body, it will be small favor to the unconscious ashes what the world may think about their former owner.

II. The Resurrection-body.

The spectacular aspect of the resurrection and of the day of judgment need not be applied literally, any more than the fire and chains of hell, and the harps and crowns and palms of heaven. Francis Turretin, prince of the divines of the seventeenth century, and Francis L. Patton, who is also a prince of our own, renounce literalism in these last parts; Patton adding the wholesome caveat that we must not divest future punishments of their terrible significance. In this he has the able support of a man of a different school; for Huxley insisted that evil ought to be punished "not only in the present, but in all the future a man can have, be it long or short." It is only the weaklings and "the doers of certain kinds of actions" (Huxley's phrase), who fight against hell. But people too often forget that the denunciations of Scripture are primarily messages of mercy, sent to draw men to seek deliverance.

Whilst Christians know that the real inwardness of the representations of the Word of God on these questions must be true: they are well aware that it is impossible for us to present this

inwardness in such language as would be an improvement on the picturesque delineations with which God has pleased to introduce them to our attention. Language cannot describe remote conditions so as to preclude confusion and misapprehension; and it is safe to say that if ever we reach heaven we shall find a great many surprises, though no disappointments.

Perhaps the simplest presentation is safest for the scientific age in which we live. When submitting to serious surgical operations, we felt ourselves face to face with these problems: and our alternatives were that either we should awake again, in this world, and in the body, and this in a few hours and surrounded by friends: or that we should awake in another world and also amidst friends, after a few hours, or perhaps after a few millenniums, which would be to our consciousness only as an instant, and in that event whether we should be in the body or out of the body we did not know, or greatly care. We thought that the awaking would be probably in either case a quiet affair, as from a sound sleep. The main question was whether we could trust God for both soul and body.

Whilst the question is one of pure revelation, it is proper to appeal to reason, especially to physiology, because that science is sometimes cited as an opposing witness.

In recent years a great deal of light has come in this way; which may be here indicated, though it cannot be profitably discussed. The general result is to make the resurrection conceivable as a possibility, when regarded from science. This is, we think, a gain: but it does not signify that we can formulate a theory as to how the event will probably occur.

All such physiological investigations are initiated by experiments on the lower forms of animals and plants. Specialists experiment on the rejuvenescence, and on what they call the immortality of the micro-organisms: on processes of encystment, by which a seed or an animal germ may remain asleep, for an indefinite period, to revive under proper conditions of moisture and temperature; and after all this experience it shall retain its essential characters, usually improved, and its "personal identity." The long gap between now and the resurrection is thus potentially filled. With our Saviour the gap was very short; but even he had to pass through all the stages of reorganization of the body,

and through transformations which are necessary to fit it for the new environment.

So far as science may speak, no absolute break in the organism can be tolerated, no substituting of a newly formed and independent body for the old body. This would destroy the identity, so far as we know, of soul and body. But the identity of organization may persist in spite of constant change of the chemical constituents of the organism: just as Niagara Falls have maintained their identity since the time of Father Hennepin, though the water is momentarily changing, and even the rocks are different.

Still more the material carrier of the personal identity may be very minute: not needing a resurrection bone, nor even a pineal gland to be the soul-vehicle. When Turretin said that all that is necessary is the preservation of the essential part of our body, he was more correct than he understood. The essential part may be a germ, smaller than that in the seed of a plant: or may be only a cell: or merely a cell-nucleus: or perhaps a few of the mysterious nuclear-loops: or, for anything known to science, only a few molecules of living matter, too small for vision under the best possible microscopic appliances. We have calculated that there are more than twenty thousand molecules of living protoplasm in the smallest particle that the human eye will ever be able to see with microscopic help: which shows a broad margin of possibilities in the direction of organic identity.

Physiological investigation has recently brought into notice a sort of machinery which has baffled ourselves to imitate, and which can be daily observed by us in tiny plants and animals. This is a machine for reversing reactions. Man has not got such a machine, and has been unable to understand the mode of its working,—for example the activity of ferments. Professor Loeb has lately found how to imitate a particular case of its operation. Having discovered in starfishes that the death of eggs is counteracted by fertilisation, he also found that certain chemicals would do the same, and thus save the eggs from dying. And he argues that in higher forms, with ourselves for example, there comes with age a critical period which ends in death: but he thinks that there is no absolute reason why we should ever die: and he recommends experiments for counteracting our death. The experiments may well be made, though we will not be very sanguine as to the re-

sult : but all this is helping us to think of immortality as not inconceivable.

The reversing system of nature carries us further than a means of arresting decay and death. It is making old things young again. Rejuvenescence, the word and the process, is in the air. Carry out the process and you will see that it may compel the grave, even the watery grave in the ocean, to give up the dead. Let the disintegrating process be reversed so as to become redintegrating and aggregating. Not the very chemical particles, but the organization may be restored, which alone is necessary for bodily identity. This will give us not Ezekiel's vision of the bones and sinews and flesh and skin : but the old body must reappear in a new shape, historically continuous with the original, but metamorphosed as all organisms must be for a new environment. We do not know what sort of body is adapted to heavenly life : but if we are to be along with angels, who are termed spirits, it is very convenient for the apostle to call it a spiritual body, whilst stating that he cannot particularly inform us of its nature. What or where it is to be, what we are to understand by the "new heavens and the new earth wherein dwelleth righteousness" we know not. Yet there is no scientific puzzle in these matters. An eminent physicist, still living, once broached a dream of the beginning of life on earth by immigration hither of germs from other parts of God's great universe : wherefore may we not dream of the renovated and transformed bodies passing hence to be with God, in whatever part he is pleased most to manifest his goodness?

III. Psychological Continuity.

The question remains whether this view will meet the requirements of thought as well as of mere vitalism. For light on this point I am indebted to my friend Prof. A. T. Ormond.

Psychology maintains that our personal identity as thinking selves does not involve continuity in time. There come gaps in which memory and consciousness are inactive. These gaps may continue for short or long periods, for a few minutes or hours, or, for aught we know, they may last for thousands of ages. The length of the intervals makes no difference as to the identity of the consciousness after it resumes its activity. Since such gaps are not inconsistent with the continued identity of the conscious-

ness, they do not in any respect imperil the integrity of the self. What maintains the personal identity is the possibility of revival of the conscious memory. And this may occur if there is only a single fibre of common contact, to join the old and the new activity of consciousness, or if there is only a solitary particle, serving to re-establish the continuity, as a basis for consciousness and memory. A single granule, possibly a chemical molecule, at all events a very small portion of the nuclear matter of a single cell, would suffice for the organism, to start the process of self-restoration. Embryology appears to point to the loops of the dividing nucleus, as having the office of perpetuating identity as well as heredity. Of course if a thousand of these were to remain from a single conscious individual, each one would suffice to uphold all the rights and titles of the complete soul, not as a thousand identities, nor yet as a thousand subdivisions of one fragmented personality, but as all shouting in chorus for the long life of the one indefeasible identity. The fact that each individually, and all the protoplasmic units collectively, bring up the one only consciousness to which they all belong, testifies not only to their lasting loyalty to consciousness as their superior lord: but to the unity of the consciousness, and to the independent entity of the soul, which they all recognize, and which cannot be simply a lot of functional, and hence divisible, parts of the organism.

What would happen if in any particular case not a solitary thread remained to perpetuate a man's pedigree, and to be a starting-point for his revived consciousness, physiological psychology deponeth not. We do not think, however, that the Almighty will feel greatly embarrassed by such a conjuncture, if it can possibly arise; for we know that he has easy ways of unravelling threads that to us would seem hopelessly entangled.

ALLEGED INACCURACIES IN ACTS.

PROFESSOR J. W. BEARDSLEE, D. D., HOLLAND, MICH.

The Acts of the Apostles is our only record of the extension of the Church from the resurrection of Christ till we find allusions to it in the writers of the second century. If it is reliable, then the chasm between the Gospel narratives and the early Church histori-

ans is bridged. If it must be classed among such writings as the Acts of Paul and Thecla, as Holtzmann asserts, then we know nothing of the beginnings of Church History.

It is therefore of the utmost importance to establish its trustworthiness.

From the introduction to Acts the inference is irresistible that the author is also the writer of the Gospel according to Luke, and from the introduction to that book we learn that the author took special pains to secure historical accuracy, and we may assume that the same principle prevails in his selection of material for the Acts. The same literary style, the same method of presenting his conclusions and the same minute accuracy of detail in technical descriptions lead to the conclusion that the writer is dealing with facts gathered by the most careful investigation. A large part of his narrative deals with matters coming under his own personal observation. Much of the remainder relates to the work of Paul of whom the writer was an intimate friend, and from whom he doubtless received a personal statement concerning the facts narrated. Still other facts could be gathered in his journeys through those sections mentioned in the history, and from companions of Paul and Peter with whom the writer came in contact. If the Acts was indeed written by Luke the companion of Paul, then the entire time covered in the book would be so short that reliable information could be easily obtained from any part of the territory covered by the apostles. Such considerations give every indication of a reliable narrative, and fully justify Ramsay in placing the author of Acts among historians of the first rank.

Against this conclusion modern criticism has raised many objections. These objections assail the credibility of the book from different points. Jülicher tells us that Luke was too remote in time from the subjects he narrates to be reliable. Bacon thinks the silence of early writers throws suspicion on the statements of Luke. McGiffert thinks that the Luke who wrote Acts was not the Luke who was a companion of Paul, but a man living in a much later age, and therefore likely to be imposed upon as to the real facts of early history. Schmiedel, in his article in the *Encyclopaedia Biblica*, after reducing the book to different documents, tells us that the "we" documents were written by an eye-witness, and were used by a later writer, the compiler of the whole book of Acts as

we now have it. He also tells us that apart from the "we" sections no statement merits immediate acceptance on the mere ground of its presence in the book. As for the speeches found in the book it is his conviction that "beyond doubt the author constructed them according to his own conception of the situation." It may do, he thinks, as a devout and edifying book, but as for "strict historical accuracy and objectivity" it cannot be trusted. Clemen is even more outspoken and tells us that a Jewish redactor has taken four older documents,—a history of the Hellenistic Jews, a history of Peter, a history of Paul and a journal of Paul—woven them into a single narrative and added such comments of his own as were necessary to give completeness. This was afterward modified by Redactor II. and this again remodeled by Redactor III., who gave the finishing touches and left the book as we now have it.

But what shall we say to all this, for the time has come when such audacity must be sanctioned or its utter lack of foundation be exposed. Let us then examine a few of these assertions.

I. What about this question of sources?

It is easy to see that in the earlier chapters of Acts the events are described in the third person, while in the latter part the pronoun "we" implies that the writer was an eye-witness of the scenes described.

Three theories have been advanced to explain this fact. (1) That the writer of Acts used a diary of a companion of Paul, but did not have skill enough to conceal this fact by changing the "we" to "they" so as to make it correspond with the rest of the narrative. This has been effectually refuted by Vogel, as quoted by Dr. Knowling, who says that the passage from "we" to "they," in the hands of a thoroughly literary writer like Luke shows that he thus desires to intimate that he was present as an eye witness of the events recorded. (2) A second theory, championed by Zeller, is that the writer of the "we" sections wished to make it appear that he had been an eye-witness and so was a personal friend of Paul, using the "we" to gain increased favor for his production (Köstlin). The author of this theory tells us that the writer did not wish to deceive his readers but thought thus to preserve the antique flavor of his statement. Such jugglery is so repulsive that we can accept it only as a last resort. (3) The third theory

is that the writer of Acts was sometimes present with Paul and sometimes was not; that when present he indicates the fact by using "we;" when absent he is careful to indicate that fact by putting the narrative in the third person. This is such a natural, satisfactory and honorable solution that it must at once commend itself to every one who reads the story with an unprejudiced attention. Rackham, in his "Acts of the Apostles," very well says, "The fact of a real Luke, companion of Paul, is beyond question. Why suppose a second Luke in the 2d century?" Even Schmiedel is compelled to admit that the "we" sections may be implicitly accepted, and if so why may they not be from the same pen that wrote the other parts of the book?

Pulman, in his "Books of the New Testament," calls attention to the fact that many words are found in the "we" sections and in other parts of Acts, but not elsewhere in the New Testament, and declares that they plainly imply that the entire book was composed by one writer. Even so untrammelled a writer as Renan condemns the idea that the use of the "we" implies that the writer was making use of some earlier document which he inserted in the narrative without changing the form, and adds also that identity of style proves unity of authorship.

If we take into account the unity of style, the necessity of all its parts to make the artistic whole which the writer manifestly set out to produce, together with the contradictory and often grotesque results of late criticism, we have a combination which fully justifies the theory that the book of Acts was written by one person who obtained his facts partly from personal observation and partly from investigation of such sources of information as were open to him. As Sir John Hawkins says, "There is an immense balance of internal and linguistic evidence in favor of the view that the original writer of these sections was the same person as the main author of Acts."

II. Much has been written of late to sustain the claim that the first twelve chapters of Acts were written by a different author than the one who wrote the remainder of the book, and also that the first section is less reliable than the second. Schmiedel says, "Much in chapters i.-xii., without having any claim to be historical, contributes to the enlivening of the picture of primitive Christianity." He also complains of the vagueness of the earlier chap-

ters, while the latter part is sometimes excessively overburdened with detail. "No statement outside of the 'we' sections," he asserts, "merits immediate acceptance on the mere ground of its presence in the book." Still more sweeping is his remark,—“Acts contains many data that are correct, only unfortunately we do not possess the means of recognizing these data with certainty, where confirmation from other sources is wanting.”

The final result of this process of criticism brings us, then, to the conclusion that while the book may do as a manual of devotion, we must not accept the historical accuracy of any individual statement till we can find confirmation for it in some external source. A disheartening conclusion, surely, if we must accept it.

But what are the facts on this point? There is plainly a certain difference of style in the two sections, the first having a Hebrew flavor, while the latter is distinctly Greek in tone. But is not this an evidence of the author's fidelity to facts rather than an indication of untrustworthiness? The first part is almost wholly Jewish. Peter is the principal character, and his whole life work shows how thoroughly he adhered to his early training. The section of country operated upon was Jewish, and the people reached were almost without exception Jews or those who were familiar with or sympathized with their religious ideas. Even Paul is yet an enthusiastic Jew. If the writer would be true to facts and give the true native flavor to his narrative he must preserve the Jewish tone.

And the same thought applies to the second section, where we are carried out into the Greek speaking world, and there the writer gives a Greek dress to his narrative. Whatever differences there may be in the different sections of the book can then fairly be attributed to local conditions and there is no occasion to resort to a diversity of authorship.

But the first part is vague, they tell us, while the latter part is sometimes wearisome on account of its detail. Granted, but what then? Luke had some of his facts by personal observation and would be able to give those minute details which add so much to the force and beauty of his descriptions. Of the earlier period he was not an eye-witness, but took such statements as he could obtain, and while he could obtain the main facts, the details would naturally become obscure as time passed. It would be a strange

canon of criticism which would compel us to reject a paragraph because it is less fully treated than some other paragraph, or to assume that because little is said, therefore that little must be false. If we take any part of this earlier section, we can, in almost every case, tell where Luke might have obtained correct information, and we have no right to assume that he is either careless or incorrect because he is brief.

III. But the Acts is a tendency document and therefore unreliable. This has been a favorite argument from the Tübingen days to the present. The writer tries to harmonize the warring factions who gathered around Peter to fight for Judaism, and Paul for a larger spiritual freedom. This theory not proving satisfactory, it was claimed that the writer set out to make a hero of Paul as the real founder of Christianity, and sacrificed facts to maintain his point. But such a theory does not appear on the surface, for the writer does not give such a sketch as would produce this impression, and he fails to say anything about the wonderful service Paul had rendered in the Epistles he had written, or tell anything about the tragic death of his hero. Schmiedel tells us the true tendency of the writer is to "Justify the Gentile Christianity of himself and his time; already on the way to Catholicism, and he seeks to do this by an account of the origin of Christianity."

We freely grant that the author had a purpose in writing. What author whose books are good for anything does not have a purpose and faithfully adhere to it? But does having a purpose, a tendency, necessarily mean that the purpose is one which compels the writer to distort or omit facts? This would not discredit the book so much as the author. If we assume that the author of Acts sets out to tell us how the truth broke through Jewish restraints and became world wide in its application we have a tendency which covers the facts far better than those mentioned above and by no means puts any undue pressure on the writer to misstate the facts or try to make a false impression by omitting essential items.

Schmiedel gives great emphasis to what he calls evidence of a tendency in the fact that the writer says so little about the conflict between Paul and the other apostles; that he passes so lightly over the dispute with Peter at Antioch recorded in Gal. ii. 11-21; that he seems determined to preserve an even balance between the

two great apostles by narrating similar events in the history of each, etc. But surely no one would think that in a history composed on the compressed scale of the Acts it would be necessary to go into details on such points as these. There are many methods in which the historian may develop his theme. If the writer chooses to carry forward his history by centering it around leading actors, and telling us what was done in the great centers like Jerusalem, Antioch and Corinth, giving us specimens of the early methods of preaching, and the conduct of the church affairs as the Church grew, telling us how a Jewish mob acted when led on by an unbalanced zealot of the customs of the fathers, or reciting the magnificent plea of Paul before the Roman courts in Jerusalem and in Caesarea, instead of proceeding in a more formal way to marshal his facts, does that throw suspicion on his veracity? On the contrary it gives an intenser emphasis to the work, and inspires our confidence in his veracity.

IV. We are further told that the historical inaccuracies of Acts throw a suspicion on the entire book. The case of Theudas is a chief target in this direction. Acts v. 36 cannot be reconciled with Josephus, *Antiquities* XX. v. i., they tell us.

According to the critics Luke fixes the date of Theudas at least ten years too early, thereby showing that he read his authority, Josephus, in a very clumsy manner, which destroys all respect for his accuracy. To this we may reply that there is no certainty that Luke received his information from Josephus, for the details are not alike in the two accounts. Josephus says Theudas "persuaded a great part of the people." Luke says "four hundred." Josephus says Theudas gave himself out as a prophet. Luke says simply, "to be somebody." Luke is in the one case more specific and in the other more general. Moreover, the truth probably is that Luke did not get his information from Josephus but wrote before him. There is only "a minimum of resemblance and a maximum of discrepancy possible between two authors writing about the same period, and both enjoying access to excellent authorities." It is possible also that in those days of frequent insurrections there may have been more than one Theudas, just as there was more than one Simon and Judas. Or if we must admit a discrepancy, why are we compelled to assume that Luke has made the mistake rather than Josephus. Is Josephus implicitly believed

in everything he says? This constant assumption that the Bible account is wrong, and that the burden of proof is always on its side, is a very cheap argument. The idea that a Biblical account should be discredited until some outside writer confirms it is not to be tolerated. If Josephus never made any mistakes, or if we were entirely sure that there was but one Theudas in those troublous times, we would have greater reason to question the accuracy of our author.

The evidences of historical accuracy are too frequent to allow the charge of intentional misstatement of facts. The writer tells us that the governor of Cyprus was a proconsul *ἀνθύπατος*, while the magistrates of Philippi were *στρατηγοί* (governors), and those of Thessalonica were simply *πολιτάρχαι* (rulers), and the ruler of Malta is only a *πρώτος* (chief man). If we take the account of Paul's shipwreck, or the statements covering Paul's five journeys to Jerusalem, and compare them with facts developed in the Epistles, we have fine specimens of historical carefulness, statements which, while they may not be entirely free from difficulty, certainly inspire great confidence.

V. The completeness of the report of the great speeches, such as that of Peter at Pentecost, of Stephen at his martyrdom, of Paul on the stairs as he was going to prison, is regarded as suspicious because it would be difficult to preserve such lengthy oral addresses.

Schmiedel says,—“It is beyond doubt the author constructed them according to his own conception of the situation.” But we cannot consent to such a sweeping charge. A careful inspection of any one of these addresses will show how appropriate they are to the religious thought, the conditions of the people and the peculiarities of the speaker. Peter's address at Pentecost is all on fire with Jewish thoughts, and if written afterward by Luke shows he must have had a master mind to so thoroughly identify himself with the peculiar conditions of that unique occasion. That he would attempt this is far less likely than that he should reproduce, in substance at least, what Peter actually said. The same conviction arises when we read the lengthy address of Stephen. We may wonder how such a lengthy address could be preserved, but it does seem like an actual speech, fervid and fearless, rather than an impersonal report made long afterward by some one who heard

it, or actually composed by some one who did not enter into the inspiration of the occasion which gave it birth.

It is further to be noted that the addresses of Paul which Luke must have heard are reported with the same careful attention to detail as those of Peter and Stephen which Luke did not hear, and in none of them do we detect any of the mannerisms of Luke, while those of the supposed authors are everywhere apparent. They are too real, too finely adjusted to the circumstances of their delivery to be altogether the compilation of a historian seeking only for facts. That they are verbatim reports we would not assert. Their brevity implies that they have been condensed, but that they record the line of argument and reproduce the spirit of the original seems beyond question.

VI. Much difficulty has been found in the three accounts of Paul's conversion. We notice two points.

One class is greatly troubled over the introduction of so many miraculous features. Baur thinks the writer introduces them to increase the value of Paul's conversion. Others find in them the interpolation of a later and more superstitious age, thinking thus to surround the early days with greater glory. To such criticism we need make but small reply. If one comes to the narrative with the conviction that there can be no such miraculous interference of God with a human soul, then of course he must reject a large part of it and find uncertainty casting its dark shadow over all its details. But to one who believes that God is greater than his greatest work, and can act when and where he will, the narrative is full of power and contains nothing which need occasion difficulty.

Another class finds inexplicable confusion in the three accounts of Paul's conversion. But there is substantial agreement as to the main facts, while the differences in the introduction of details may be readily explained by remembering why we have three accounts. In chapter ix. Luke speaks of it as a historian, and gives only what is of importance to his narrative; in chapter xxii. Paul tells the story of his conversion to his own countrymen, whose religious ideas have so much in common with his own, while in chapter xxvi. he is pleading his cause before a Roman court. Each occasion calls for a different form of presentation, and the details are varied to suit a special purpose. Such diversity of form with evident agreement along the lines of the main facts would in any court confirm the impression of the truth of the whole account.

Current Biblical Thought.

A Critic's Criticism of Critics.

A booklet of 80 pages
by EDUARD KÖNIG of
Bonn, entitled "The

Most Recent Principles of Old Testament Criticism," deserves to be widely read and thoughtfully weighed in the circles of Bible students. From the author's well-known habit of mind, already displayed in many useful books on the Old Testament language and literature, we should expect to find a methodical analysis of the subject in hand, and we are not disappointed. There are exhibited here, each for itself, the nine criteria by which Old Testament critics to-day are passing judgment upon the text, literary form and actual contents of the sacred books. These criteria, with the judgment that KÖNIG passes upon each, are the following:

(1). Grammatical correctness. This is a legitimate measure for the accuracy of the text as transmitted. The sacred writers, we may be sure, did not write in ungrammatical Hebrew or Aramaic, either with false forms or with distorted syntax.

(2). Antiquity from the point of view of literary history. To this particular type belongs such a phenomenon, for example, as we observe in the parallel texts of Samuel and Chronicles, where *Jehovah* in the former text is replaced by *Elohim* in the latter, because in the course of time, *Elohim* came to be regarded as a name for Israel's God.

(3). Priority from the point of view of intellectual development. For example, *Baal* was at an early period an appellative which could be applied as well to *Jehovah* as to a false god; at a later period it became associated with polytheism to such an extent

that it was odious to the true God and to His worshippers. A passage in which *Baal* occurs in its inoffensive sense will indisputably be earlier than one in which an inoffensive synonym is substituted for it.

(4). Relative difficulty. KÖNIG agrees, as all critics must agree, that there is at least a kernel of truth in the much abused critical dogma that the more difficult reading is to be preferred to the less difficult. For a comparison of the Septuagint version with the Hebrew Old Testament often reveals an evident attempt on the part of the translators to avoid or to smooth over an unusual, abrupt or obscure expression in the original. Within due limits, this criterion is sound.

The Elusive Argument From "Style."

(5). Correctness and congeniality of style. In this KÖNIG embraces those attempts on the part of recent critical writers to control the text of the Old Testament, notably that of the prophets, through the condemnation of this or that passage as out of harmony with the "style" of the author. For the rejection of this as a criterion, we are indebted to the sanity and good sense of this critic of critics,—for he does not hesitate to reject it decisively. He selects as the representative of this critical habit that most subjective of critics, DÜHM, and shows strikingly the unreality of his method of dealing with Isaiah. His unscientific assertions, now the height of critical fashion, deserve the irony with which KÖNIG treats them. "What confidence in detecting by the feelings that which an Isaiah would have felt! I for my part cannot soar

to any such height of assurance in passing judgment on 'style.' The style of an author is, in my opinion, a too spiritual and too intangible quantity to be set up for a measure for textual or literary criticism that shall have objective validity." What significance lies in these words, coming just now from the veteran professor of Bonn!

**König's Verdict
On Recent
Metrical
Theories.**

(6.) Metrical and strophical structure. When we reach this phase of criticism, we are on ground turned up but yesterday. It is the "up-to-date" fashion, by which all the newest writers are cutting and planning their latest critical robes. To be sure, no one agrees with anyone else as to the exact cut, but from the labors of so many there must be a great science of poetical criticism about to emerge. We are glad to see the sane judgment of KÖNIG as he rejects, one after another, the fads and follies of ZENNER's acrostic theories, and GRIMME's rhyme theories, and BICKELL's alternate accent theory. He cites with approval the sarcastic criticism of BICKELL's theory, entitled "The Latest Monument in the Cemetery of Hebrew Metrical Theory,"—a book which proved that if that theory were to be carried through the Psalms alone, it would require about 2,600 syllables to be rejected or added, and 3,811 vowels to be altered. The more modest proposal that there be sought in every line of Hebrew poetry a definite number of heavy beats or metrical accents, is received by KÖNIG with limited approval. Here is his verdict: "the nature of the rhythm of old Hebrew poetry was rather free to the flow of ideas than bound to the succession of sounds, rather psychological than physiological; consequently the bearing of metrical theory on textual criticism must be thus de-

fined: only when the *essential symmetry* of corresponding lines or verses is wanting, may attention to the rhythm justify a critical reconstruction of the text."

The relation of this subject to that of strophical structure is most intimate, for the stanzas or strophes will naturally depend for their construction largely upon the critic's theory of the verse-structure. Here also eccentricity has had free play. In their eagerness to divide passages into regular strophes, each with a definite number of verses, critics have not hesitated to account a single word as a verse, thereby making it equivalent to lines with as many as six or seven words. Those who have read recent articles attempting this sort of criticism, have probably shared KÖNIG's feeling of amusement and aversion at sight of the critic's transpositions, insertions, abscissions and amendments, as they try to make the unwilling text fit the Procrustean bed that they have ordered to suit their theory. There is of course strophical structure in the poetry of the Old Testament, but it is not an artificial and unalterable mould, but rather a graceful dress, that falls now in these folds, now in fresh ones. It is, therefore, a delusion and a snare, as a practical criterion of textual criticism.

(7.) Comparison, Pseudo-Scientific generalization and Generalizations. schematizing. The remaining criteria have to do with the *contents* of the Biblical books. In this section, KÖNIG discusses at considerable length that method of Old Testament criticism which rests upon the much-boasted comparative method of modern science. That there is much to be gained in the study of the Old Testament from a comparison of its phenomena with those of contemporary and kindred peoples, notably perhaps the Babylonians and the

Arabs, no intelligent Biblical scholar will question for a moment. But KÖNIG justly raises his voice in most vigorous protest against the false use made of this by the latest of recent criticism, which he therefore brands as "comparativistic" criticism. Observe a fact (perhaps not even this—perhaps assume a fact) in Hebrew history; observe another somewhat like it somewhere else either in antiquity or in classical or modern times; in Europe, Asia, Africa or America, normal or abnormal, well or ill attested; put the two together; generalize from them a universal statement, with a "must be," an "always," a "cannot be," or a "never," in it; and *voilà* you have the latest critical method of comparative Biblical science! Abraham was the moon-god (WINCKLER says so), because Sarah is the equivalent of *sharratu*, and *sharratu* (queen) was the title of the moon-goddess of Harran.

There is room for only a bare statement of the latest theses of recent German critics which KÖNIG condemns as false. Such is the thesis that "tribes never spring from families, and families never rise from individuals." Against this, KÖNIG urges that simple fairness be used in the interpretation of the words "son," "beget," etc., and of the proper names of tribes, and finds fault with the kind of criticism that would argue from the genealogy of Ishmael, where nothing is given beyond the names, to the genealogy of Jacob, where we know the life-history of all his sons. Again, KÖNIG points out the essential difference between the circumstantial, individualistic narratives of the Bible, and the vague early legends to which they are repeatedly likened. The immoderate use of the argument from "round numbers" also comes in for its share of disapproval.

**The Patriarchs
Not
Personifications
Of the Tribes.**

(8). That whole class of arguments which may be grouped under the principle of personification. Those who maintain that the patriarchal histories of Genesis can be reconstructed out of the events of the conquest and settlement of Canaan, meet with a determined opponent in Prof. KÖNIG. He presents some hard problems for them to solve, in the historical relations of Gad and Asher, of Dan, but especially of Reuben, universally represented as the first-born of Jacob. More fundamentally, he shows on the one hand that later Israel understood and used the figure of personification, as well as early Israel; and on the other hand that as early as Hosea, the patriarchs, those supposed tribal personifications, were regarded as individuals. And he pertinently asks in this connection, "Which has interpreted the narratives of Genesis the more correctly, GUNKEL or Hosea?"

The embarrassment that critics of this comparativistic school feel in explaining the facts of Biblical history according to the principles they have themselves laid down, is well ridiculed by KÖNIG. GUTHE attempts to escape this embarrassment by formulating the rule: neglect those subordinate matters which practise and feeling show to be aside from the main current of the narrative. "But what is 'practise' in interpretation," asks KÖNIG, "if that interpretation is not practised in accordance with correct laws? What is 'feeling' in the interpretation of texts? Is it an unfounded suspicion? And these two blind leaders of the blind are to be the guard against 'laying a false emphasis on subordinate details!' What are 'subordinate details?' To judge by the connection in which this expression stands [in GUTHE's rule], they are just such elements in the

particular part of the Old Testament under consideration, as do not permit of explanation according to the rules he has previously laid down."

Saga versus History.

(9). The poetizing method. This manner of treating the Old Testament narratives is best illustrated by GUNKEL in his date commentary on Genesis. KÖNIG is at his best in this, the last section of his brochure, in which he aims his shafts at those who, with GUNKEL, would have us regard the whole narrative of the patriarchal period as saga, not history. "History," says GUNKEL, "deals with great public events; saga tells about the things in which the common people have an interest, the personal and private." Well does KÖNIG exclaim: "What an arbitrary declaration, that particular events happening to persons and families possess no importance! Does not the historian relate just such occurrences? Does GUNKEL reckon Tacitus, for example, among the historians? How much in him tells about individuals! How if a Rachel or a Leah were quite as important to the Israelite, as to the Roman a Plancina and an Agrippina?"

"But," writes GUNKEL again, "the principal thing is and remains the *poetical tone* of these stories," meaning the stories of Genesis. KÖNIG replies: "Childlike one may call them, naive or the like, but to make their chief characteristic their poetical tone, is, to speak mildly, an altogether subjective judgment. The poetry that could be taken up into the service of the Old Testament religion, was only the poetical reproduction of the religious history, or the poetical echo of the joy over this religious history and the poetical representation of the new inward life that was quickened by those historical experiences of Israel. Do you want to hear this poetical

echo of the Old Testament history of salvation? Harken then to the triumph-song of Israel just escaped by God's help from the house of bondage, Egypt (Ex. xv.), and to the other *really* poetical parts of the old Hebrew literature. The most prominent trait of the Old Testament religion lies in this, that it claims to rest on facts, on an objective basis. All imaginative, factitious, subjective elements it rejects. How then dare you assert that it has especially cherished the poetical, that is to say, the artificial, story? This latest principle of Old Testament criticism involves, therefore, a denial of objectivity as the fundamental characteristic of Israel's religious history."

Such words, coming from such a source, are timely and weighty. It would be well if they were translated and set before the eyes of every American critic of the Old Testament.

J. OSCAR BOYD.

Great Babylon, The Mother Of Us All. There has grown up in Germany in recent years a school of Orientalists of whom Drs. HUGO WINCKLER and FRIEDRICH DELITZSCH are perhaps the most widely known representatives. This school has apparently set itself to explain the whole history of culture, including the whole development of religion as seen in Judaism and Christianity, as mere natural modifications of the ancient conceptions of Babylon. In the first number of the *Theologischer Jahresbericht* for the literature of 1901 Dr. GEORGE BEER calls attention to this new outbreak of constructive imagination.

"Recent theories," he remarks, "along with their own fantasy have misled certain Assyriologists into the notion of a Babylonian world-conception based on mythology and astral religion which formed the foundation of the entire antique culture (including the Israelitish-Jewish). The

special task of ancient history, according to this view, is merely to trace the transformations undergone by the Babylonian conceptions, in the countries small and large into which they have been conveyed, including Greece and Rome."

The general public were made startlingly aware of the existence and mode of theorizing of this school, last year by the publication of Dr. DELITZSCH's lecture delivered before "His Majesty the German Emperor and King," called "Babel and Bible." In this lecture he endeavored to trace pretty nearly everything, not merely on earth but in heaven also, back to Babylon—this new mother of all human culture. "I have succeeded in showing," he complacently concludes, "that there is very much that is purely Babylonian that still, through the medium of the Bible, clings to our religious thought." The Sabbath, the flood, the creation, the fall, heaven, hell, the angels, demons, devils,—even God himself, his names, unity, character,—the Ten Commandments and the best of the ethics—of the Bible, are all, according to Dr. DELITZSCH merely developments of conceptions borrowed from Babylon. The stir aroused by this very stirring lecture is not yet passed away. A multitude of pamphlets, essays, lectures, have been published reviewing, defending, refuting it. The first number of the *Christliche Welt* for the year 1903, for example, contains a very pointed paper by JENSEN refuting Dr. DELITZSCH's assertion that the better spirits of early Babylonia were Monotheists and the forerunners and indeed originators of Israelitish belief in One God.

Law Four
Thousand
Years Ago.

About Christmas time there came into our hands another publication from the same vigorous and industrious body of scholars—a gift of, we trust, better

omen. It is a thin pamphlet bearing the title, *Die Gesetze Hammurabis* and constituting the fourth part of the fourth volume of the series of papers published by the great Leipzig house of Hinrich for the *Vorderasiatische Gesellschaft* under the general title of *Der alte Orient*. It contains a code of laws published by Abraham's contemporary Hammurabi (Amraphel is the Biblical form of the name) some two thousand years or more before Christ, translated by Dr. WINCKLER, from a stone found at Susa in Persia by the French explorer M. DE MORGAN. It is a remarkable code of laws in itself apart from the double additional interest it derives from its extreme antiquity and its relation to the Mosaic enactments. It may indeed be said that it yields in interest to scarcely any "find" hitherto brought from the far East. *The Independent* has printed an English translation of Dr. WINCKLER's German version (in the three numbers for January 8, 15 and 22, 1903,) and has devoted two informing editorial articles to it (Dec. 25, 1902, and January 22, 1903). Those who wish to know for themselves what these laws are like can consult them conveniently in its pages.

Hammurabi
The Lord of
Righteousness.

The first thing that strikes the reader, perhaps, is the seriousness with which Hammurabi takes his function as law-giver. It is as "king of righteousness" that he comes forward with his laws; and he declares that he publishes them "to bring about the rule of righteousness in the land, to destroy the wicked and evil-doers, so that the strong should not harm the weak,"—that security might be guaranteed to the people in their homes, and widows and orphans might be protected. The laws themselves reflect a peaceful,

agricultural and commercial society, settled by a great river's side and near enough to the wilderness to embrace under their jurisdiction flocks and herds liable to incursions of wild beasts. The chief disturbing element in the well ordered life of this community arises from frequent wars, carried on no doubt at a distance, by which they were not liable, therefore, to be themselves wasted, but on account of which their male population was apt to be withdrawn for long periods from home. The code opens with clauses designed to protect men from miscarriage of justice: frivolous accusation is punished and all carelessness on the part of the judge in dealing with cases most severely. Then comes a long series of laws concerned with property-rights: first those dealing with theft: then those dealing with the complications in property-rights growing out of absence on military service: then those dealing with land rentals and irrigation, and grazing-rights and long leases that pass into transferences. These agricultural laws are succeeded by a series regulating more specifically commercial relations,—banking, brokerage, taverns, deposits, and the like. Then follows a long series treating of marriage and the relations of the sexes, slander, betrothal, adultery, desertion, divorce, concubinage, incest, financial rights of wives and widows. These pass into the laws of inheritance in general, and these naturally into laws concerning adoption and that other form of adoption,—apprenticeship. The laws regulating crimes of violence against the person come next, based generally on the idea of retaliation and compensation, and these oddly enough pass into laws regulating the practice of surgery which seems to be treated almost as a form of violence. At all events, as the careless judge, so also the careless surgeon is made to suffer for his

carelessness: if he succeeds, well and good,—he shall be paid handsomely; but if he fails,—why, the hands that failed him in skill shall be cut off! This feature recurs through the whole code: the judge that failed to do justice, shall “pay twelve times the fine set by him in the case,” and be forever disqualified for the office of judge; the surgeon that fails shall lose his unskilful hands, or if the operation be on a beast shall pay a fourth of the value of the animal; the careless builder shall pay for the evil wrought by the falling house; the careless ship-builder shall bear all the cost of repairs; and the like. From the surgeons the laws proceed to regulate other trades—those of house-building and ship-building, and sailors, and ploughmen, and field-laborers, and herdsmen, and slaves, and so come naturally to their end, with the lowest class in the community.

**The Laws of
Babylon and
The Laws of
Israel.**

As has already been said the code presents some curious parallels with the law system of Israel —parallels largely growing out of similar social usages, perhaps common origins. They present also just as curious differences. One of the most striking of the parallels in social usage is brought to light by the laws regulating concubinage, given in the sections numbered 144-147: “If a man take a wife and this woman give her husband a maid-servant, and she bear him children, but this man wishes to take another wife, this shall not be permitted to him; he shall not take a second^a wife. If a man take a wife, and she bear him no children, and he intend to take another wife: if he take this second wife, and bring her into the house, this second wife shall not be on equality with his wife. If a man take a wife and she give this man a maid-servant as wife and she

bear him children and then this maid assume equality with the wife: because she hath borne him children, her master shall not sell her for money, but he may keep her as a slave, reckoning her among the maid servants. If she hath not borne him children, then her mistress may sell her for money." What a flood of light these enactments throw on the history of Hagar (Gen. xvi.). It is quite clear that the laws of Hammurabi regulate a social usage which the action of Abraham illustrates in its minutest details. Take again this passage in the laws of burglary,—which is very significant of the relations between the two sets of laws: "If any one break a hole into a house, he shall be put to death before that hole and be burned." Exodus xxii. 2-3 provides that if he be smitten in the act, it shall not be accounted murder; but that he shall not be put to death for his crime but shall be fined or, failing to pay the fine, shall be enslaved. A superior humanity animates the Hebrew code—a higher regard for human life and personal as distinguished from property concerns. *The Independent* draws especial attention to this; and illustrates it at some length; and it is deserving of the emphasis it gives it. But it must not be thought that Hammurabi's code is a harsh and heartless code. It is only in contrast with the supreme humanity of the Mosaic enactments that it can be called harsh. In itself it is a remarkably mild code and does not fail to provide, as the king in publishing it affirms, for the

protection of the weak and the succoring of the widows and orphans. Take this for instance: "If a man take a wife, and she be seized by disease, if he then desire to take a second wife he shall not put away his wife who has been attacked by disease, but he shall keep her in the house which he has built and support her so long as she lives." That just and even tender enactment is characteristic of this code. Its whole law of marriage is built up on an essential presupposition of monogamy and reflects the tender relations that grow up only in monogamous marriage. Everywhere the code protects the classes most liable to oppression. If there are some harsh penalties inflicted for what seem to us minor offences against property—yet everywhere these penalties are made to guard the widow and the orphan, the deserted and the friendless. We come to like Hammurabi immensely as we read his laws. When we think of Abraham bringing into Canaan with him a hereditary body of usages reflected in such laws as these, already codified and in widely extended authority in that Eastern land whence he came forth,—we wonder how it can be longer maintained that Moses, a thousand years afterwards, cannot possibly be supposed to have put forth a code like that recorded in the Pentateuch. Surely the laws there codified must have had a long history of usages to explain them: but why could it not have been a pre-Mosaic rather than a post-Mosaic history?

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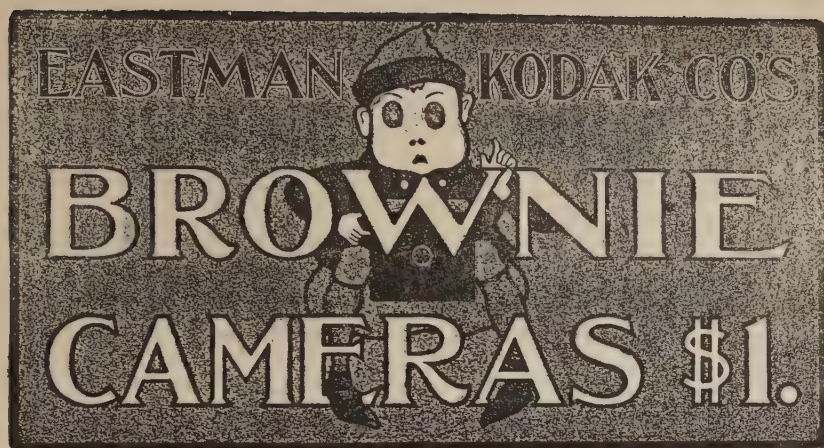
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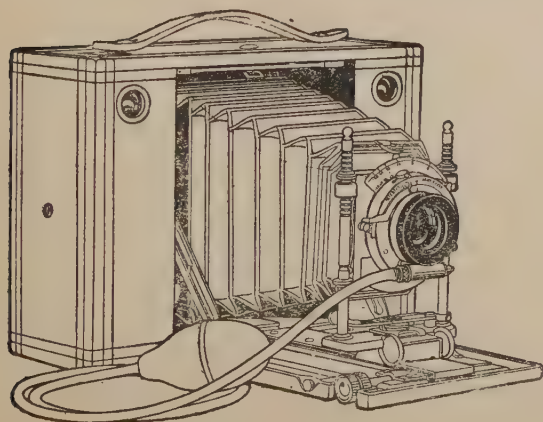


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Prove all things; hold fast that which is good.



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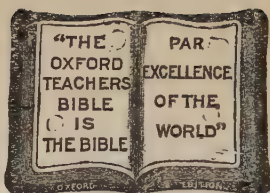
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Thorough Dealing With Miracles.

Professor MÉNÉCOZ, a few years ago (1894), delivered a remarkable "opening lecture" before the Faculty of the Protestant School of Theology at Paris, on "The Biblical Notion of Miracles." He began by determining with unusual accuracy just what the Biblical notion of a miracle is, and ended by recommending his audience to adopt quite a different notion for their own. In the course of this lecture he reproaches "apologists" with too often contenting themselves with vindicating "the possibility of miracles in a theoretical, abstract manner, without applying their principle to the texts of the Bible as they stand." The establishment of the abstract possibility of an immediate intervention of God, he justly rejoins, is no proof of the reality of the miraculous facts recounted in the Bible (p. 32).

The Thoroughness Of Their Assailants.

Certainly "apologists" cannot plead the example of the assailants of miracles as an excuse for any half-measures in dealing with the subject. Even those who intrench themselves in the assertion that

miracles are impossible are seldom inclined to rest their case on that apparently sufficient reason for rejecting the Biblical miracles. DAVID HUME, for example, who begins by assuming that miracles are impossible and proceeds by striving to demonstrate that they are incapable of proof, yet is not satisfied until he pronounces directly upon the actual evidence submitted for the occurrence of the alleged miraculous events lying at the foundation of the Christian revelation. As the result of his *a posteriori* examination he declares roundly that "there is not to be found in all history, any miracle attested" sufficiently to give us assurance that it happened; nay that "no testimony for any kind of miracle has ever amounted to a probability, much less to a proof." Mr. HUXLEY follows HUME in this. After having explained that no amount of testimony could ever prove to him that a miracle had occurred; but at the most would only enlarge his conception of the powers of nature; he nevertheless closes by adducing HUME's *a posteriori* declaration as the pronouncement of an historical expert, and therefore conclusive in the case. Perhaps the most striking illustration of this

"thorough" method is provided, however, by the author of *Supernatural Religion*. In the First Part of the book he argues quite on the line of HUME that miracles are impossible and incapable of validation *per se*. But then he suddenly turns and devotes much the larger part of his bulky work to a labored and detailed examination of the trustworthiness of the documentary evidence for the miracles of the Gospels. There is certainly something very odd in this procedure. The appearance is very strong that these reasoners do not themselves thoroughly trust their *a priori* reasoning, and feel the necessity of assailing the direct evidence adduced for the actual occurrence of miracles, before their case against them acquires solidity. In any event, it is made very clear to the Christian student that his task is not completed until he has faced fairly the assertion that no miracle has as a matter of fact ever been shown to have occurred.

Two Separate Questions of Fact.

We may perhaps wisely take a hint from the author of *Supernatural Religion* in approaching the consideration of the evidence for the actual occurrence of miraculous events. "Now it is apparent," he observes, on the last page of his First Part, "that the evidence for miracles requires to embrace two distinct points: the reality of the alleged facts, and the accuracy of the inference that the phenomena were produced by Supernatural Agency." That is as much as to say that the rejection of the miraculous element in the *origines* of Christianity, say for example—and it is with this that we are primarily concerned—may proceed on two distinct lines. It may either be affirmed that the extraordinary events recorded in the Scrip-

tural narrative never occurred. Or it may be admitted that these events occurred; but it be at once denied that they are in the strict sense miracles. Both lines of attack are actually in use, and they are sufficiently distinct to demand separate treatment. We shall take them up, therefore, in their order.

The Biblical Miracles Certainly Happened.

Is it possible, then, we may ask, first, to deny that the establishment of Christianity in the world was accompanied, or perhaps we may even say effected, by a series of extraordinary occurrences which were looked upon, at the time at any rate, and by the agents by whom Christianity was established and propagated, as "the wonderful works of God?" We do not ourselves see that it is possible to deny this. And we are gratified to observe that we have the fullest support in this judgment of so excessively cautious a writer (the epithet is used advisedly) as Dr. WM. SANDAY. In a recent paper (*The Expository Times*, Nov. 1902), Dr. SANDAY lays down at the outset of his study of the question of miracles "the proposition that miracles, or what were thought to be miracles, certainly happened." "The proof of this," he adds, "seems to me decisive:" and again, "the evidence is nothing short of stringent." "There is then, I conceive," he concludes, "practically no doubt that at the time when the miracles are said to have been wrought there really were phenomena which those concerned in them with one consent believed to be miraculous."

The Evidence For Their Occurrence.

Of course the evidence on which this historical judgment rests cannot be drawn

out in detail here. This evidence consists, it may be briefly said, not only in detailed and formal accounts of extraordinary occurrences narrated with a sanity and sobriety, a combined restraint and confidence, which is unique in all the literature of marvels. It includes also numerous incidental allusions to the occurrence of such events, as notorious matters of facts, such as implicate the whole community in the testimony in the most natural and convincing way. And it includes further historical sequences from these events such as interweave them so into the very fabric of all subsequent history, that history becomes inexplicable save on the assumption of their actual occurrence. Dr. SANDAY, in the brevity he required to study, contents himself with adducing the testimony of Paul, of Christ himself, and of the Gospel narrative, reinforced by the exceptionally good historical quality of the evidence given in each case. That such incidental allusions to his own extraordinary works as Paul lets fall in, say, Rom. xv. 18, 19; 1 Cor. xii. 5, 8-10, xiv. 18-19; 2 Cor. xii. 12; Gal. iii. 5, should be otherwise than true, Dr. SANDAY justly pronounces simply impossible. Such narratives as that of the Temptation, which turn just on the assumption of Jesus' power to work miracles, are wholly inexplicable if he wrought no miracles at all; and the whole character of these narratives negatives the hypothesis of invention. The detailed evidence of the Gospel narratives cannot be set aside on any critical hypothesis of the origin of the Gospels: for these narratives are on any theory of the composition of the Gospels imbedded in the sources that lie behind our Gospels, whatever these sources may be conceived to be. The hypothetical Ur-Marcus, the problematical Matthean

Logia, the supposed Lucan "Special Sources," the "triple tradition" operated with by Dr. ABBOTT—any and every "source" of the Gospel narratives conceived or conceivable—are all alike in this. They all give us not only a miracle-working Jesus, but a Jesus whose miracle-working is an essential element in his manifestation, and yet whose miracle-working is of a sort peculiar in its restraint and fitness to himself. The consistent historical portraiture that is the result of this varied representation is, as Dr. SANDAY well argues, of itself a crowning testimony to the reality of the details. Add that the very existence of Christianity, founded as it is on the preaching, say, of the Resurrection of Christ, adds its cogent evidence to the same effect. We do not think that Dr. SANDAY goes too far in saying that the proof in some of its elements is "as stringent as a proposition of Euclid," and in its entirety must carry conviction to every reasonable judgment. It really cannot be rationally doubted that such extraordinary events did happen.

Can Criticism Vacate This Evidence?

As over against this overwhelming weight of testimony to these extraordinary facts, those who are "set to oppose" their reality have really nothing to urge, except on the one hand an alleged cloud upon the authenticity of the witnessing documents, and on the other an *a priori* presumption against the occurrence of a series of facts so extraordinary. It would be idle to close our eyes to the vigor with which these lines of assault have been exploited. But it would be a crime to close our eyes to the futility of them at their best,—and worst. The critical assault on the genuineness and authenticity of our Biblical books has been a dismal failure.

After a century's conflict and the lavish expenditure of nothing less than splendid scholarship and the brilliancy of genius itself upon the assault, things remain just as they were before. As regards the New Testament, indeed, this has long been apparent to even the dullest apprehension; and we must not permit our perception of it to be clouded by the recent recrudescence of the turmoil of the hopeless battle. But even were the matter different, and the explosion of criticism that has filled all the nineteenth century with its noise, had really scattered the New Testament documents into fragments, the case for the real occurrence of these facts would remain essentially the same. For, as we have already pointed out, the testimony of these documents to the extraordinary accompaniments of the origin of Christianity is pervasive, and survives in the very fragments. Leave us only the four major epistles of Paul; leave us only the hypothetical *Logia*—leave us only the "triple tradition"—and we have essentially the same quiet, constant and convincing testimony to the occurrence of these extraordinary events. The fact is, this testimony is not the testimony of a document here and there only—much less of a passage here and there scattered sparsely through the documents: it is the testimony of all the remains of primitive Christianity, and you would have to destroy the entire body of remains of primitive Christianity to be rid of it. You would have to represent Christianity as having no *origines*: as growing out of nothing: as appearing suddenly full-fledged in the second century without historical beginnings: if you would be rid of its extraordinary foundations. It is safe to say that so far as the critical assault is concerned, the extraordinary events belonging to the first Christian age stand unassailable.

What of the Presumption Against Such Events?

It may well be enough to say that this presumption is *a priori*; and as such must pass away in the presence of the actually authenticated events. Such a presumption can be treated as a bar to the admission of facts, thoroughly authenticated, only when pressed beyond a presumption and turned into an *a priori* assertion of the impossibility of the extraordinary. It may not be without its uses, however, to examine a little into the nature and force of the presumption that can be said to lie against the actual occurrence of the extraordinary facts testified to in the Biblical record,—say, for instance, in the pages of the New Testament. To estimate this with any precision there are a number of distinctions which imperatively demand to be noted.

These are Events Attested As Having Occurred.

We must, then, in the first place, distinguish between the general presumption that lies against the anticipated occurrence of extraordinary events, and the particular presumption that lies against the attested occurrence of a particular extraordinary event. The improbability that a given extraordinary event will occur, considered in itself alone, is something very different from the improbability of a given extraordinary event having actually occurred which is testified to as having really occurred. We may calculate the chances, say, against a dead man's rising from the dead in the abstract, and appal ourselves by their immensity. Suppose, however, that such a rising from the dead is actually attested as having really taken place. We cannot carry our

What, then, shall we say of the presumption against the actual occurrence of such extraordinary events?

abstract calculation of chances over to this case. The matter is now very different. We have not the bare probability of the fact occurring to consider, but, in addition to that, the probability of the testimony offered to it being true. Nor is there here to be considered merely the abstract probability of the truthfulness of testimony in general; but the concrete probability of the particular testimony in hand for the special case under consideration being true. And the probability of this testimony being true rests in part on the known or presumable trustworthiness of the witnesses available in the case, anterior to their testimony to the particular fact now under consideration. To operate in such an instance with the bare abstract presumption against extraordinary events is in effect to deny *a priori* the value of testimony altogether.

The Testimony To These Events Has Stood the Ordeal Of Criticism. And now, another distinction claims our attention: the distinction, to wit, between the presumption against extraordinary facts presented to our acceptance upon the credit of uncriticized testimony, and the presumption against these same facts presented to our acceptance on the credit of criticized testimony. There does lie a presumption against the occurrence of extraordinary events, as such, because of their very character as extraordinary. And this presumption is not wholly lifted by the mere circumstances that a fact is brought before us not merely as a possible fact, with the query, what is the likelihood or unlikelihood of the occurrence of such a fact; but as an alleged fact, which is reported as having actually occurred. It is the natural effect of this presumption that the testimony to its occurrence should be carefully

scrutinized and subjected to a thorough criticism. Until this is done, we naturally and properly receive the alleged fact with a certain suspension of judgment. But the case is very different when the testimony stands the scrutiny, and comes forth from the criticism intact. We have no right in this case to speak autocratically of its being a common experience for testimony to be mistaken, or worse. We are no longer dealing with testimony in the abstract, but with this particular piece of testimony; and it must be estimated not on general maxims applying to testimony on the average, but must be accorded the particular degree of credit established as its right by this scrutiny. Otherwise we withhold *a priori* from a special piece of testimony the character it has vindicated for itself under tests,—it may be under stringent and most convincing tests.

These Events Are Particularly Probable Events. Nor is this all. We must distinguish further between the presumption that lies against extraordinary events in general and the presumption that can be held to lie against the particular extraordinary events we have under consideration. The special character of the extraordinary events under consideration has its bearing also, on the estimate we should form of the likelihood of their actual occurrence. Extraordinary events witnessed as actually occurring; and witnessed as occurring by exceptionally good testimony, which on testing approves itself as not likely to be mistaken or misleading; may yet raise a presumption against themselves by their character—or, on the other hand, may powerfully commend themselves to us by their inherent character, as events which assuredly ought to have occurred. We may not arbitrarily

withhold from the series of extraordinary events which are witnessed to us in the Biblical record for example, the advantage that accrues rightly to them from their exceptional nobility. "It is true," says J. H. NEWMAN—though Dr. NEWMAN had exceptionally strong temptations not to see this—"it is true, that the miracles of Scripture, viewed as a whole, recommend themselves to our reason, and claim our veneration, above all others, by a peculiar dignity and beauty." We have only to compare the miracles ascribed to Jesus in our canonical Gospels, for example, with those ascribed to him in even the soberest of the apocryphal Gospels; or the miracles accredited to the apostles in the Book of Acts with those accredited to them in the numerous apocryphal Acts; or in general the miracles described in the Biblical narratives with the marvels that crowd the pages either of the Greek romances or of their doubles, the early Christian hagiographies; to be smitten in the face with the unspeakable elevation of the former above the latter. If the latter may be taken as typical inventions of the mythopœic faculties, the former are immeasurably removed above their powers. This contrast is in no wise destroyed by the rare presence in the Biblical record of an isolated instance of a miracle in some degree assimilable to the type of the marvels of human imagination; or in the mass of frivolous or bizarre marvels that elbow one another in the uncanonical narratives, of a rarer instance of a marvel that in some degree approaches the Biblical miracles in dignity or appropriateness. The contrast is too striking to escape even the most careless eye; and it can scarcely be contended that the presumption against the occurrence of the one type of extraordinary events is as great as that that lies against the other.

**These Events
Constitute a
Mutually
Supporting
System.**

Nor yet can it be fairly contended that there is no distinction between the presumption that lies against the occurrence of an isolated marvel, and the presumption that can be held to lie against an extraordinary event which is a constituent part of a body of extraordinary events that are bound together in a system. It certainly would require far more evidence to accredit an extraordinary event lying off to itself out of all connection with others, than it would to accredit an extraordinary event standing in close relation with others like itself, which unite with it in a system creating a kind of "nature" within the limits of which each of the individual events—extraordinary as each is in itself—acquires a certain naturalness. The Biblical miracles are anything but a simple mass or congeries of unrelated marvels: they are organically related and constitute as a whole a sort of a penumbra around a great central fact which lends a kind of necessity to them all. They lead up to, manifest, and lead down from the Incarnation, and in its light appear as in a sense natural events. One might as well expect a lamp to burn without rays extending from it into the surrounding darkness, as the Son of God to descend from heaven without trailing clouds of glory as he came. We have gone beyond our purpose in the concrete manner in which we have stated this fact. We mean now only somewhat abstractly to call attention to the organic relation which the whole body of Biblical miracles bear to one another, sustained as a whole by a great central event, and to point out that in such circumstances the presumption against the occurrence of each of the constituent facts is something very different from the

presumption that might be held to lie against an isolated marvel standing off to itself.

**These Events
Serve a High
And Necessary
End.**

Finally, we must assuredly distinguish between the presumption that lies against a meaningless marvel and the presumption that can be held to lie against an extraordinary event that serves an obvious purpose, apparently not to be served except by it. A series, or let us rather say a system, of extraordinary events that serve a high purpose; that are, so to speak, needed; and that find their excuse—if we can make use of so low a term where we ought rather to say, their necessity—in a lofty end which they attain; surely any presumption that lies against an isolated and meaningless marvel has no application to them. If we conceive of the universe as a machine made by God, and just because made by the All-wise and All-powerful One, perfect in its structure and in all its functioning; we shall hardly find adequate occasion for any extraordinary activities on his part. Within the limits of its operation why should he intervene to do of himself what he surely might leave his machine to do of itself? Any fancied need of interference might seem at bottom even an arraignment of the perfection of the great Artificer. Or leaving to one side this mechanical conception, if we think of the march of history through time as following a right line of development from the first creative impulse, working out its destiny without departure in any respect from its inherent and increate character, it might be difficult to credit the interposition of extraordinary events into the complex of its steady and straightforward movement. But conceive the entrance into this process of any deflection of movement from

the straight line of onward progress. Then, the interposition of corrective, that is to say, of extraordinary measures, becomes at once fully comprehensible. The entrance of sin into the world, is in this sense the sufficient occasion of the entrance also of miracle. Extraordinary exigencies (we speak as a man) are the sufficient explanation of extraordinary expedients. If, then, we conceive the extraordinary events of the Scriptural record as part and parcel of the redemptive work of God—and this is how they are uniformly represented in the Scriptural record itself—surely the presumption which is held to lie against them merely as extraordinary events, is transmitted into a presumption in their favor, as appropriate elements is a great remedial scheme, by means of which the broken scheme of nature is mended and restored.

**Real
Significance of
Miracle.**

A peculiarly happy expression is given to this essentially Biblical conception of the place of the extraordinary in the economy of God, by Dr. A. KUYPER. We cannot refrain from quoting a few sentences here (*Encyclopedia of Sacred Theology*. E. T. p. 414, cf. pp. 420-428).

"A miracle is not to be conceived as an isolated phenomenon, which appears without causal connection with all that exists; but as the victorious, continuous working of the Divine energy, by which God breaks through all opposition, and in despite of disorder, brings his cosmos to that end which was determined for his cosmos, in his eternal counsel. It is out of the deeper basis in his will, whereon the whole cosmos rests, that this mysterious power works up into the cosmos; breaks to pieces the bonds of sin and disorder which hold the cosmos in their grasp; and so influences the whole life of the cosmos, out of the centre of humanity, that in the end it must attain the glory predestined for it by God, in order in that glory to render to God the purpose

God had in mind in the very creation of the cosmos. All interpretations of miracles as arbitrary incidents, out of connection with the palingenesis of the whole cosmos, to which our Lord refers in Mat. xix. 23, and thus as standing in no relation to the whole metamorphosis which awaits the cosmos at the last judgment, so far from exalting the honor of God, degrade the Recreator of heaven and earth to the proportions of a juggler. The whole recreative action of the Divine energy is a continuous miracle that shows itself in the radical life-renewal of men through regeneration, in the radical life-renewal of humanity in the new Head which it receives in Christ, and shall finally produce a similar life-renewal of all nature. And it is only because these three effects do not run disconnectedly side by side, but are organically bound together, so that the mystery of the regeneration, incarnation and apocatastasis forms one whole, that this wondrous energy of recreation exhibits itself in one extended history, in which what once were considered incidental wonders could not be lacking."

**The Real
Presumption is
For Miracles.**

If there is any validity in this noble outlook, the presumption against the extraordinary events of the Biblical record seems fairly to be transferred to the other side of the account. It would be strange if in the process of the redemption of the world from sin, there were not thrown up in extraordinary occurrences signs of the extraordinary renewal in process. There appears to be no reason then why we should not affirm with all emphasis that the extraordinary events of the Biblical record must be accepted on their own appropriate evidence as facts that actually occurred. But we are no sooner preparing to claim the results of this conclusion than we find the hand of the author of *Supernatural Religion*—and not his hand alone, but with it that of many others—laid on our arm, and hear him saying, "Stop! Supposing it be granted that these

extraordinary facts occurred: you must yet face the further question whether they were in the strict sense of your definition miracles. Establishment of the reality of the alleged occurrences, still leaves open the accuracy of the inference that the phenomena were produced by direct supernatural agency." We are not so sure that this is at all the case. But to humour these who suppose it to be so, we shall, on a subsequent occasion, seek to give this specific question also some grounded reply, asking the question:—Are the extraordinary facts of the Biblical record to be held to be miracles in the strict sense?

B. B. W.

* *

**"Primitive
Semitic Religion
To-day."**

"Primitive Semitic Religion To-day" is the title of a book from the pen of Dr.

SAMUEL IVES CURTISS, and recently from the press of the Messrs. Fleming H. Revell Co. It is the record of the results of investigations extending over three years, and laboriously prosecuted through sixteen months. During the course of these investigations "Syria was visited three times, Palestine twice, and the Sinaitic Peninsula once."* They were prosecuted at some personal peril, and at the cost of much personal hardship. The purpose of Dr. CURTISS' investigation was to provide an *a posteriori* and so a scientific answer to the question "What was the primitive religion of the ancient Semites?" While this was the primary problem to the solution of which Dr. CURTISS set himself, his ultimate problem—one of equal if not greater moment than that just mentioned—was to determine the relation between this "primitive religion of the ancient Semites" and the religion

**Prim. Sem. Rel. To-day*, p. 17.

which is embodied in the Old and New Testaments. We pass by the conclusions reached regarding the first of these problems. Stated in general terms, that reached in reference to the last of them is that

"The most spiritual conceptions of the Old and New Testaments have been gradually evolved from ancient Semitic conceptions under the guiding and controlling power of God."*

From this brief outline it will be seen that while the book reflects the dominating influence of a presently current philosophy, it also represents not a little in the "spirit of the age" that, in the abstract at least, is much to be commended. However different our standpoint, there is much about Dr. CURTISS' book that deserves and commands our sincerest respect and even admiration. With its desire for first hand information, its disposition to arrive at conclusions by the *a posteriori* method, and base them upon a broad induction of observed facts and its submission to what it conceives to be the evidence, regardless of the bearing of this evidence upon views once held, we are, we trust, in cordial accord. The goal actually reached, however, the guide-star by which it was reached are very different matters. The latter particularly deserves close scrutiny.

Position and Personality Of Author.

It is more than a mere matter of information to say that Dr. CURTISS is a Professor in good and regular standing in the "Chicago Theological Seminary" (Congregational). This fact lends no little significance to his volume. The same is true of such glimpses as his book affords us of his personality. There is something attractive in the unquestionable genuineness of the tenderness and emotion that for a moment

reveal themselves when, speaking of what he conceives to have been "the original idea of sacrifice," he says:

"There are many stages between it and that contained in the musings of penitent Israel concerning the vicarious sufferings of the Servant, which strike through every Christian heart with love and sorrow, so that we read them with the same solemn hush and sometimes with falling tears, as if we stood with Mary and John beneath the cross of him who bore our sins in his own body on the tree, and whose Christian interpretation has broken some Jewish hearts:

All we, like sheep, have gone astray,
We have turned every one to his own way.

And Jehovah hath made to light on him, the iniquity of us all."*

And again:

"No naturalistic evolution can account for such a conception of the Divine Father as we have in the parable of the Prodigal Son, or in his love message to the world through Jesus Christ, who came to do the Father's will by his ministry of suffering, and by laying down his life for us. In this we see how the divine wisdom has been doing a greater work than in creating worlds by being the Teacher, the Lover, and the Saviour of the race."†

Further it is at once fair and necessary to a just estimate of the significance of his book, that Dr. CURTISS should be permitted to define more precisely his own standpoint. This he does in the following statements:

"With respect to my position as an Old Testament interpreter, I see in the Bible a record of many divine revelations, each adapted to a particular age and condition of God's people, beginning with a disclosure of himself, made with infinite condescension, to the child-age of the world, hence simple, elementary, and pictorial. Forms of speech and modes of thought belonging to primitive Semitism have been adopted as

**Ibid.*, p. 245.

†*Ibid.*, p. 246.

**Ibid.*, p. 241.

a medium of communication, without which the Semites could not originally have understood the divine message. I have given a few illustrations of such a use of primitive Semitic conceptions and modes of thought as are found in the Scriptures.

"While it seems to me that we find abundant evidences of development in the Old Testament, from very simple concrete representations of God to those which are profoundly spiritual, I am not able to account for the development on naturalistic principles. In it I see God at all times and everywhere co-working with human instruments until the fullness of the time should come."*

Noticeable, too, in the following is the note of *ad majorem Dei gloriam*,

"But in no way is the divine love, patience, and condescension more manifest than in its method of reaching down to the ignorance and superstition of a group of Semitic families to teach the lessons needed, until the fulness of the times should come, when he who was to be the mediator of the love, mercy, and justice of God should be revealed."†

"The messages which we find in the Old Testament seem all the more divine to me because of the great gulf which is fixed between primitive Semitic conceptions of God, and the noble, spiritual views of him set forth under divine illumination by an Isaiah. The great prophet is a product of many ages of divine revelation and teaching, and cannot be accounted for as a natural representative of his age and people."‡

Saul "the persecutor blasphemer, and injurious" could not have been more fully persuaded in his own mind that he was "doing God service."

From the Point Of View of Science.

Respect for the author's personal excellencies, however, must not be permitted

to hinder or bias our examination of his proposed solution of the

important problems with which he has undertaken to deal. Dr. CURTISS himself, as a scientific investigator, would deprecate this. We may, then, fairly inquire whether Dr. CURTISS' procedure was as strictly *a posteriori* as on first blush it seems to have been. Anything that necessarily or naturally creates the impression that the portrait he has given us of "the primitive religion of the ancient Semites" had, so to speak, been traced upon his note-books in invisible ink before he left the port of New York, must also create a suspicion as to the genuineness of that portrait. We do not mean, of course, that Dr. CURTISS has consciously colored, shaped, distorted or selected his evidence. His own statements, however, show that he carried with him to Syria, in his mind's eye, a very distinct and complete outline of the "characteristic features" of the "religion" of whose "characteristic features" he went in quest. Note, for instance, the implications of such a statement as this:

"I have not merely recorded the facts that came to me—I *have been on the look out for them.*"*

It is one thing to gather facts and leave them to produce whatever impression they may upon the mind, or even to gather them with a view to testing a view which one has adopted tentatively, but still holds *sub judice*. It is another and very different thing to set out in quest of evidence with which to confirm one's self in a preconceived theory, or with which to commend such a theory to others. Now Dr. CURTISS' words above quoted point to the latter as his state of mind and objective. This scarcely represents the *a posteriori* process in its purity.

Again Dr. CURTISS says:

**Ibid.* p. 19. Here, as elsewhere, unless the contrary is stated, the italics are ours.

**Ibid.* p. 14.

†*Ibid.* p. 246.

‡*Ibid.* p. 14.

"Almost every day was a revelation and a delight, for the information received was beyond our *most sanguine expectations*, and often came from sources and on occasions least expected. . . . We experienced a joy and intoxication like men who have found a treasure. *So far as was possible for us*, we were careful in receiving our information and testing it."*

If this language by its transparent frankness places the author above every suspicion of conscious selection or manipulation of his evidence, it also discloses a mind not only open to conviction, but eagerly looking for and welcoming whatever tended to justify it in a conviction already fixed.†

Dr. Curtiss' Postulates.

The postulates with which an investigator enters upon his work are always important. But they become doubly so, when he enters upon his task in the frame of mind revealed by the above quotation. Always influential in dictating methods and determining results, in the case last supposed they are peculiarly so. Hence they need to be explicitly stated and carefully examined.

Now what may be regarded as perhaps the fundamental postulate of Dr. CURTISS' book appears in the following statement:

"If, then, we wish to discover the ancestor of Semitic religions, whose lineaments are to be found in the beliefs and usages of Assyria, Phœnicia, and Israel, we shall pursue our investigations among Syrians and Arabs, who observe the same religious rites as did their progenitors from the earliest dawn of history."‡

From this it is clear that Dr. CURTISS began his investigation with the fixed conviction that behind any religion of which we have a knowledge

either from the remains of Assyria and Babylonia, or from the Bible there a lay—if one may coin a word at the German mint—what might be called an Ur-religion, itself dating back to "the earliest dawn of history." Whence this "primitive religion of the ancient Semites" itself sprang he does not tell, nor does it concern us now particularly to inquire. What does concern us is to note the fact that Dr. CURTISS' whole investigation was postulated upon the existence of such an Ur-religion, indeed, according to his own statement the sole purpose of that investigation was to discover—not whether there exists the evidence to establish the fact that there was such a "primitive religion," but only "what" were its "characteristic features." And even as regards these, the careful reader, as we have seen, has reason to feel that they also were postulated rather than "gained by an induction from facts and phenomena found" anywhere.

Further, it is clear that Dr. CURTISS' postulate of a religion more primitive than any of which we have the record in the Bible, discredits and sets aside the express statements of the Bible itself. Hence what he says about seeing "in the Bible a record of many divine revelations," however reassuring its sound, must evidently be understood in some sense that is consistent with his denying the trustworthiness of the statements of this "divine revelation" even at the most crucial points. What kind of a "divine revelation" such a "divine revelation" can be, we must leave it to Dr. CURTISS to decide: and to the reader to estimate the clarity and cogency of the logical processes lying behind such a use of language.

Another Postulate.

Another equally important postulate of Dr. CURTISS is that

**Ibid.* p. 48.

†See also p. 34, first paragraph.

‡*Ibid.* p. 12.

this "primitive religion of the ancient Semites" which he dates back to "the earliest dawn of history," was the *fons et origo* from which came the religion of all the Semites—that of Israel, as well as those of Bablylon and Assyria. From one point of view this Ur-religion was the common matrix from which they all sprang. Hence "each displays traits derived from this common ancestor."* From another it "was the foundation on which the religion of other ancient Semitic peoples," Israel included, "was built."* Or, changing our figure again, this suppositious Ur-religion may be regarded as the common quarry from which Israel along with Babylon and Assyria, derived not only her religious vocabulary, but also her religious concepts. This postulate dominates Dr. CURTISS' thinking and no doubt exercised a determining influence not only upon his view of such facts as came before him, but also upon his quest for facts. The imperious influence which it exercised over Dr. CURTISS' mind appears clearly enough from the following:

"With respect to my position as an Old Testament interpreter, I see in the Bible a record of many divine revelations, each adapted to a particular age and condition of God's people, beginning with a disclosure of himself, made with infinite condescension, to the child-age of the world, hence simple, elementary, and pictorial. Forms of speech and *modes of thought* belonging to primitive Semitism have been adopted as a medium of communication, without which the Semites *could not originally have understood* the divine message."†

In other words Dr. CURTISS is in such subjection to this postulate that he affirms that if God desired to convey a "divine message" to the Se-

mites, say to Israel, he was shut up not only to such "forms of speech" but also and equally to such "*modes of thought*" as he found to his hand in this Ur-religion. It does not seem to have occurred to Dr. CURTISS to consider whether it is possible even for God to convey a "divine message" through "modes of thought" that are themselves essentially devilish.

Further the reader needs to remind himself that, while quite certain that the religion of Israel came forth from the womb of this "primitive religion," Dr. CURTISS is absolutely silent as to whence this Ur-religion itself came. "Is it from God; or of men?" Was it a development on "naturalistic principles;" or a "simple, elementary, and pictorial" "divine revelation?" The answer to these questions has important bearings on the ultimate question with which Dr. CURTISS has set himself to deal.

A Third Postulate.

A third postulate of Dr. CURTISS' is that "the most spiritual conceptions of the Old and New Testaments have been gradually evolved from ancient Semitic conceptions." It is true that this statement occurs in a chapter headed "Conclusions:" it is true that it is prefaced by the words:

"We are thus borne on by a consideration of the facts of primitive Semitic religion to the third theory that the most spiritual conceptions, &c."* but it is obvious from statements already quoted and from the whole tenor of his book that as Dr. CURTISS carried with him to Palestine the conviction that there was a "primitive religion of the ancient Semites" dating back to "the earliest dawn of history," as he carried with him there the conviction that this

**Ibid.* p. 51.

†*Ibid.* p. 14.

**Ibid.* p. 241.

Ur-religion was the "*fons et origo*" from which sprang the religion of Israel, so he carried with him the conviction that "the most spiritual conceptions of the Old and New Testaments have been gradually evolved from ancient Semitic conceptions." This was the compass by which he guided his whole investigation, the divining rod by which he discovered his facts, and the "green glasses" through which he viewed them.

It is true that he affirms, though in very unguarded language, that the evolution in question was "not a natural evolution," saying

"No one will, of course, presume to say that Christianity is a natural evolution from ancient Semitism."*

It is true also that he finds it necessary to invoke "the guiding and controlling power of God" in order to account for the outcome of the non-natural, unnatural, or supernatural evolution which he postulates, though how this helps the matter is not perfectly obvious. But the point to which we wish attention is that whatever may be the "conclusion" to which the reader may be "borne" by the facts which Dr. CURTISS has with great labor collected, Dr. CURTISS' personal conviction as to the evolution of the religion of Israel from this suppositious "primitive religion" did not grow out of but antedated these facts, and exerts a palpable influence upon the construction he puts upon them.

A Fourth Postulate.

A fourth postulate underlying and conditioning the conclusions of Dr. CURTISS' investigation is that this "primitive religion of the ancient Semites" dating from "the earliest dawn of history" exists to-day among "modern Semites."† His language is:

**Ibid.* p. 240. What of Kuenen and others?
†*Ibid.* p. 62.

"If, then, we wish to discover the ancestor of Semitic religions, whose lineaments are to be found in the beliefs and usages of Assyria, Phœnicia, and Israel, we shall pursue our investigations among Syrians and Arabs, who observe the same religious rites as did their progenitors from the earliest dawn of history."*

Again comparing the religion of the "simple modern Semite" with that of which we have a record in the Bible or the remains of Babylon, he says:

"Hence the simple, modern Semite who has remained untouched by the world's progress may represent a primitive religion which was in existence before the ancient Babylonian empire began to be, or was even thought of. From this point of view, the thousands of years by which Babylonian civilization was measured do not count, for the purposes of our investigation they are but one day."†

A Fifth Postulate.

Still a fifth postulate employed by Dr. CURTISS is, that, if we would see this "primitive religion" in its purity, we must seek it among such modern Semites as have been "untouched by outside influences;"‡ especially among the "ignorant and simple-minded."§

"It may seem that it is an unwarrantable assumption to claim that among such modern Semites as Arabs and Syrians we have the sources of primitive Semitic religion. But to my mind, this assumption becomes an indisputable fact when we once recognize the power of custom in the East, which persists throughout the millenniums without change when untouched by outside influences."§

If these be the conditions upon which we may hope to discover this "primitive religion" which dates "from the earliest dawn of history," we are confronted with the question, Can it any longer be traced? The

**Ibid.* p. 12.

†*Ibid.* p. 53.

‡*Ibid.* p. 13.

§*Ibid.* p. 51.

"modern Semite" is certainly the simplest factor in our problem. But where are we to find him? Dr. CURTISS himself says:

"However, as the subject has been suggested, 'Who are the modern Semites?' we may pursue it a little farther, remembering that anything like certainty is impossible."*

He is, however, undisturbed by this concession. Indeed he assures us that

"Semitic speech and Semitic territory conjoined, even if we could prove that radical changes have been made in the population, would be found more powerful for sustaining ancient customs than alien blood in obliterating them."†

This looks as if the racial or purely Semitic factor were after all a secondary matter. "Ancient customs" it seems are tied to the land and the language. Where these are there is to be found "the primitive religion of the ancient Semites." This position has its difficulties, but we pass them by.

If we felt that it were worth while to try to hold Dr. CURTISS to the conditions which he himself has laid down we would ask: Where are the modern Semites who have been "*untouched by outside influences?*" Indeed, Dr. GEO. A. SMITH is cited as saying:

"The population of Syria has always been essentially Semitic. There are few lands into which so many divers races have come; as in ancient times Philistines and Hittites; then in very large numbers, Greeks; then with the Crusades a few hundred thousand Franks; then till the present day more Franks, more Greeks, Turks, Khurds, and some colonies of Circassians."

And when he adds, "But all these have scarcely even been grafted on the stock, and the stock is Semitic," it begins to look as if despite land

and language there were considerable elements of the population of Syria who to-day are either un-Semitized or only partially Semitized. But Dr. CURTISS cares for none of these things. Further, while laying it down as an axiom that the very "primitive religion" of which he was in quest will be found in its purity among "the ignorant and simple-minded," he feels under no obligation to show that the Bible in which he finds numerous traces of this primitive religion, proceeded from or may be presumed to reflect the ideas and usages of "the ignorant and simple-minded."

Dr. Curtiss' Actual "Sources."

He says:

Dr CURTISS appreciates the importance to such an investigation as he undertook of the question of "sources."

"The student of early Semitic religion is at once confronted with the question of the sources to which he shall go for investigation."*

What, then, were the "sources" to which he himself had recourse? We get some insight into the range and latitude that he allowed himself here when he says:

"But from whatever loins they may have sprung all the inhabitants of Syria and Palestine, except Protestant Christians, who have been mostly shamed out of the ancient beliefs are for the purposes of our investigation modern Semites. Even in towns which have been most fully Europeanized there are traces of ancient superstitions and usages coming down from primitive Semitism."†

Further, when he is seeking to determine the "conceptions of God" that obtained in the "primitive religion of the ancient Semites," we find him content to question "Moslems,

**Ibid.* p. 60.

†*Ibid.* p. 58.

**Ibid.* p. 49.

†*Ibid.* p. 62.

Christians, Fellahin, and Bedouin"* in the neighborhood of Nebk, and even to accept as evidence the billingsgate of the "vexed" viragoes of the same place.† Nor is this exceptional. Moslems,‡ Christians,§ Greeks, Christians,|| and Protestant Syrians,** are made "sources" for our knowledge of this "primitive religion of the ancient Semites." Indeed, in one instance, a Roman Catholic of Porto Rico†† turns up along with others in Dr. CURTISS' drag-net. Not only so but Dr. CURTISS' interest in his investigation and desire to commend his conclusions are such that he has found it impossible to permit even his own witnesses to speak for themselves. He himself is continually coming to the help of the reader's intelligence and insight with such statements as, "This is evidently a survival of an ancient Semitic conception, which we find gives coloring to certain Old Testament passages."‡‡ Occasionally also he takes the stand and in lieu of evidence gives a judgment. For instance, Dr. CURTISS assures us that "the thought that God leads men astray is *original* in the Semitic mind."§§ How he knows or could know this is not clear. That without positive knowledge, he should so needlessly and so positively assert it is surprising.

Now all this points to the conclusion that Dr. CURTISS was not only willing but that he willed to be confirmed in the theory that he took with him to Palestine. It justifies our feeling that Dr. CURTISS' preconceived theory was "the compass by which he guided his investigation, the

divining rod by means of which he discovered his facts, and the 'green glasses' through which he viewed them!"

Lack of Due Discrimination.

There are many other features of Dr. CURTISS' interesting book that we would be glad to notice, and had promised ourselves that we would notice, but space fails. It would be instructive to note the instances in which Dr. CURTISS has inadvertently fallen into statements that go quite beyond his knowledge: and others, in which after stating a position roundly and without qualification, he will after a few pages or perhaps paragraphs either contradict or ignore it. It would be useful also to examine Dr. CURTISS' idea of evidence, and of the sifting of evidence and of the significance of evidence; his methods also; and his conclusions. But these are matters which, for the present, we must forego.

We cannot conclude, however, without noting one other point because of its bearing on the scientific value of Dr. CURTISS' results. We refer to the puzzling lack of discrimination that characterizes his use of certain familiar words. Take the word "revelation," for instance. We thought ourselves capable of attaching a pretty definite idea to this term. But as used by Dr. CURTISS "revelation" is not distinguishable from "illumination," nor indeed from "discovery." How, again, are we to think of an "evolution" which is not only "not natural," but between the first and later terms of which there is a "great gulf which is fixed?" No wonder that Dr. CURTISS finds it necessary to call "the guiding and controlling power of God" to his aid. Once more, how even God is to evolve the moral idea of a sinless substitute from the immoral idea of a "bribe" is hard to see. Think of God's using

**Ibid.* p. 69.

†*Ibid.* p. 72.

‡*Ibid.* p. 75, 76, 81 et passim.

§*Ibid.* p. 100.

||*Ibid.* p. 114.

***Ibid.* p. 115.

††*Ibid.* p. 114.

‡‡*Ibid.* p. 69.

§§*Ibid.* p. 70.

the "physical fatherhood of deity,"—that is, the idea "that a mortal woman may have a divine husband"—to prepare the Semitic mind "for the mystery of the incarnation!" Where was the preparation? When once the mind grasps the idea of a "physical fatherhood" and the idea of the "incarnation" is it not another case of that curious kind of evolution between the terms of which there is a "great gulf

fixed," so that they that would pass from the one to the other cannot? Far be it from us to say that Dr. CURTISS, like "the modern Semite, does not reason with respect to religious matters;" we have to confess, however, that at these and other points we have been unable to trace the logical nexus of his reasoning.

W. M. MCP.

ST. PAUL'S VIEW OF HIS OWN INSPIRATION.

PROFESSOR WILLIAM BRENTON GREENE, JR., D. D., PRINCETON,
N. J.

Prof. Briggs in his famous "Inaugural Address" makes an earnest plea for biblical as against dogmatic theology. He would have us honestly ask, not, "What do the creeds teach? What do the theologians say? What is the authority of the Church? but, What does the Bible itself teach?" and, "fencing off from the Scriptures all the speculations, all the dogmatic elaborations, all the doctrinal adaptations, that have been made in the history of doctrine in the Church," "limit ourselves strictly to the theology of the Bible itself." This indicates the importance of our theme. According to what may be called the scientific as opposed to the traditional conception of the Bible, St. Paul's view of his own inspiration should be the true one.

But this is not all. The modern position in this respect must be right. At least, it is practically impossible that St. Paul should have been incorrect as to either the fact or the nature of his own inspiration. He could not have intentionally misrepresented it: that would involve deliberate deception, and St. Paul could not be a deliberate deceiver; it would be against his whole character. As well might we suppose that truth itself could lie. Neither, however, could St. Paul have been himself deceived or mistaken as to his inspiration. It is hard to believe that so clear-headed a man, so careful a reasoner, such a lover of truth, could have accepted the strict view of inspiration then current, or even any opinion on any subject of importance, without careful examination and adequate evidence. Had he done so, he would have violated his own rule: "Prove all things; hold fast that which is good." But if this is so, it is or it should be impossible to believe that he would have thought himself inspired, if he were not. That would involve delusion; it would imply that he was a fanatic and a visionary; and the reverse of both of these was "the apostle to the Gentiles." When he had visions, he knew that they were only visions: he distinguished sharply between them and the objective and bodily manifestation of the Lord on the road to Damascus. When his knowledge was defective, he recognized the defect (II.

Cor. xii. 2) : he knew what he did not know as certainly as what he knew. This shows a witness of much higher character than would the claim or even the appearance of infallibility. The strongest proof of self-knowledge is the habit of discriminating between what you know and what you do not know, between what you are and what you are not. Now this was St. Paul's habit. Nothing in his epistles is more striking and more significant than this (II. Cor. xii. 2; Rom. vii. 7-25; I. Cor., vii. 12; Gal. iii. 19-20). How, then, may such a man be spoken of as a fanatic or a visionary? If testimony as to self is ever trustworthy, his must be so. He gives the highest proof of self-knowledge as well as of honesty. What view, therefore, did St. Paul take of his own inspiration?

Negatively, he did not recognize anything mechanical in the operation of the Holy Spirit within his mind. Notwithstanding his inspiration, he was himself. The personal quality is conspicuous in all his writings. His style is strikingly characteristic, and it has always the same characteristics. Everywhere we feel that we are reading the words of a soul as intense as it is logical and as logical as it is intense; a soul that, just because it is so intense and so logical, would express all its message and yet cannot. Now the point to be emphasized is that St. Paul was aware that he was himself and asserts it, at least by implication. He regarded himself as a typical example of grace. He defended his own character and his own claims. Would he, could he, have done this, unless he had felt that, whatever the influence under which he was, his character remained his own, his claims were still his own,—in a word, that, as truly as ever, he was yet himself?

This appears further in the fact that he affirmed as well as recognized the limitations of his knowledge. The Spirit must have left him really himself; for he did not always quicken his memory, and St. Paul was aware of this. He wrote of his life at Corinth: "I baptized also the household of Stephanas: besides I know not whether I baptized any other" (I. Cor. i. 16). Neither did he claim perfect comprehension of what he did know. He could say, "Now I know in part; but then shall I know even as also I am known" (I. Cor. xiii. 11). Thus it is evident that he did not regard his inspiration as suppressing in any way his individuality. It left him himself even as to his natural limitations; and his clear

recognition and frank assertion of this indicates, as Dr. Purves remarked, "a calm and sober appreciation of just what God authorized him to say and what he did not, which is at the farthest possible remove from either a machine or an enthusiast."

While all this is so, however, and all the more strikingly because it is so, it is clear that St. Paul claimed to be the subject of objective revelations from God. In connection with the glorious appearance of Christ to him when on the way to Damascus he was confident that he received "explicit directions for his work as well as apostolic authority in it." He was an apostle, "not from men, neither through man, but through Jesus Christ and God the Father" (Gal. i. 1). He describes himself, as "called to be an apostle" (Rom. i. 1; I. Cor. i. 1); "an apostle through the will of God" (I. Cor. i. 1; II. Cor. i. 1; Eph. i. 1; Col. i. 1; II. Tim. i. 1); an apostle "according to the commandment of God" (I. Tim. i. 1); "separated unto the Gospel of God" (Rom. i. 1). "He asserts," to quote, as shall often be done, Dr. Purves' uniquely valuable "Inaugural Address" on "St. Paul and Inspiration,"—"he asserts that his religious doctrines had been immediately revealed to him." "The Gospel which was preached by me is not after man. For neither did I receive it from man, nor was I taught it; but it came to me through revelation of Jesus Christ" (Gal. i. 11, 12. So, cf. I. Cor. xi. 23; I. Cor. xv. 3; Eph. iii. 3). He says or implies that visions were granted unto him (II. Cor. xii. 1-4), and that future events had in some particulars been disclosed (I. Thess. iv. 15; II. Thess. ii. 3; I. Cor. xx. 51). All this is summed up in the general declaration "that by revelation was made known unto me . . . the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit" (Eph. iii. 3-5). In his view a special "grace" had been given to him, the grace of apostleship; and that included all the endowments, spiritual and supernatural, for the office (Gal. ii. 9; Rom. i. 5; Rom. xv. 15; Eph. iii. 3, 7; II. Cor. iii. 5). He makes it plain, moreover, that this grace had not come as the result of the rational processes of his own mind. While it is clear, as we have seen, that these were not interrupted and that he knew that they were not interrupted, it is, as we have also observed, to objective revelations actually and frequently received that he refers. It

is to be noted, too, that these consisted not of visions of the other world, and very seldom of hitherto unrevealed events; but "supremely and constantly of those religious truths which men now call theological, but which he called summarily his 'Gospel'" (I. Thess. ii. 4; Gal. ii. 7; I. Cor. iv. 1; I. Cor. ix. 17; II. Cor. v. 17; Rom. i. 14; Col. i. 25; I. Tim. i. 11; II. Tim. i. 11). In his view, it was "the word of reconciliation that had been placed in him" (II. Cor. v. 19). "This," as Dr. Purves suggestively remarks, "is not the usual way of mystics or enthusiasts, and it remains for those who deny St. Paul's self-testimony on this point to explain the psychological enigma which their denial creates." Note the contrast in this respect between St. Paul and Mohammed or Swedenborg.

Objective revelation was not, however, all that St. Paul claimed to have received. He believed also in a special subjective illumination of his mind by the Holy Spirit in consequence of which he was able correctly to teach "the word of God." This special divine illumination he regarded as different, both from the objective revelations that he and the other apostles had had, and from the Spirit's teaching granted to all believers; and it was on the ground of this special divine illumination that he felt that his instructions, together with those of the rest of the apostles, should be accepted as final because divine. This is most evident in his epistles to the Corinthians. Speaking of the hidden mystery,—by which he meant the things of our salvation,—he says emphatically, "Unto us God revealed them by his Spirit" (I. Cor. ii. 10). It is clear, on the one hand, that by "us" he meant himself and other apostles; for, as we have seen, it was expressly to these that he regarded the revelation as having been made (Eph. iii. 5). As he conceived of the other apostles and the prophets as sharing it with him, so he thought that it was restricted to them. He recognized that all Christians were "taught of God to love one another" (I. Thess. iv. 9), but he believed his fellow apostles and particularly himself to be the subjects of a different *kind* of divine teaching. The purpose of this teaching, on the other hand, included more than the objective communication of truth. The apostle continued, "who among men knoweth the things of a man, save the spirit of the man, which is in him? Even so the things of God none knoweth save the Spirit of God. But we received, not the

spirit of the world, but the spirit which is from God; *that we might know* the things that were freely given to us by God" (I. Cor. ii. 11, 12),—i. e., the apostolic teacher was enabled by the Holy Spirit rightly to apprehend the revelation granted to him. The result of this was that he could say, "We have the mind of Christ" (I. Cor. ii. 16). This appears clearly in I. Cor. vii. The apostle here distinguishes carefully between the known command of Christ concerning divorce, and his own command on the subject, but he makes the latter as obligatory as the Lord's. So, too, he distinguishes between his own command and his advice to certain of the Corinthians in view of "the present distress." It was advice, not command: but in so regarding it he felt that he was infallible, as in what he had taught as binding; and the reason was that in both he "had the Spirit of God" (I. Cor. vii. 40). His advice as well as his commands, as regarded authority, belonged to the same class with Christ's commands; for all were given by the Spirit of God. Thus St. Paul did more than assert for himself and the apostles a divine commission and divine revelations; he believed that, in common with the apostles, he had received such an illumination by the Holy Spirit for the fulfilment of this commission and the publication of these revelations that he could say, "God doth entreat you by us" (II. Cor. v. 20), and "Christ speaketh in me" (II. Cor. xiii. 3). He could write to the Thessalonians: "We thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of man, but as it is in truth, the word of Christ, which also worketh in you that believe" (I. Thess. ii. 13). He could warn against any who taught contrary to what they had received from him, yea though the teacher were an angel from heaven or the apostle himself (II. Thess. ii. 2; Gal. i. 8, 9). In a word, he regarded himself and the apostles as infallible in what they had said because guided by God to apprehend and to state his will.

The same authority he felt attached to his letters as to his oral teachings, and to the verbal form of his teaching as to the truth itself. He directed the reading and circulation of his epistles (I. Thess. v. 27; Col. iv. 16, 17). He said expressly, "Brethren, stand fast and hold the traditions which ye were taught, whether by word, or by epistle of ours" (II. Thess. ii. 15). Equally clear

was his language as to the verbal form of his teaching. He knew nothing of the modern distinction between the words and the concept. He regarded the former divinely inspired as truly as the latter. "Which things also," he wrote,—i. e., the knowledge given to the apostles by the Spirit,—“we speak, not in words which man’s wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words” (I. Cor. ii. 13). Could we be shown more clearly that St. Paul did not consider himself a mechanical unthinking agent of the Spirit? A machine cannot be taught; it can only be used. Could it be made plainer either that St. Paul felt even the verbal forms in which he freely and characteristically uttered the message that God had given to him to have been also determined by the Spirit? To quote again Dr. Purves, “he represented his whole communication to men as ‘pneumatic,’—as the Spirit’s work throughout; and therefore in all its elements the communication to men not of Paul’s thought,—that was only the medium,—but the communication of the mind and will of God. As certainly as the phrase, ‘words which man’s wisdom teacheth,’ described the rhetorical dress and mode of argument and literary style which Hellenic culture would have suggested; so certainly does he mean in the corresponding phrase, ‘words which the Spirit teacheth,’ to say that the rhetoric and the argument and the style which he did employ were in some way, which he does not explain, suggested, indicated, brought to his mind, by the Holy Spirit.” In a word, St. Paul’s view of his own inspiration was that it was plenary. It rendered him an infallible communicator of God’s mind and will for us. If then, we cannot, as we have seen, consistently set aside St. Paul’s self-testimony, we must regard his epistles authoritative equally with the discourses of him “who spake as never man spake” because equally with them they are, as St. Paul himself said, “in truth, the word of God.”

THE EPISTLE TO THE EPHESIANS.—SOME DISTINCTIVE FEATURES.

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The Epistle to the Ephesians is one of the four Epistles written

by the apostle Paul during his first imprisonment at Rome,—Philippians, Colossians, Philemon, Ephesians,—a group appropriately called “the afternoon Epistles.” It ranks with the Epistle to the Romans in dealing with the truths of Christianity more nearly after the manner of a treatise, with a more abstract method and with a detachment from the personal and local. A comparison of Ephesians with its twin-letter, the Colossians, would readily make this clear. In no writing of his has the apostle presented more magnificent ideas or shown himself more at home in the highest regions of Christian truth. Indeed he dwells in the heavenlies, and at times the air seems too rarefied for us who breathe the common air of mortals. But if his head smites the stars his feet are still on the earth. In Paul the speculative never overmasters the practical, and in this as in all his Epistles the doctrinal and the ethical are wedded together.

The individuality of Paul is stamped on his writings; each of them partakes the qualities of this “myriad-minded” man, and in each he has presented truth in form or color or aspect not so found elsewhere. It is our purpose to discover and briefly set forth some of the aspects of doctrine and ethics that are peculiar to this Epistle or that have received emphasis or expansion beyond their treatment in other Epistles.

It might be remarked as in a sense a distinctive feature of this Epistle that among the writings of Paul in its case alone is there any cloud upon its title or uncertainty in regard to its destination. From a very early date it bore the title “to the Ephesians,” but it is well known that the words “in Ephesus” in the address and salutation are absent from the two oldest manuscripts of the New Testament, the Sinaitic and the Vatican. From consideration of this and other facts on the side of text-criticism and from expressions in the letter itself, which there is no need to recite, modern scholarship leans to some form of the theory that the Epistle was encyclical in character and intended not only for the Ephesian Christians but for all the Churches of the Roman Province of Asia, and possibly for some beyond its borders. The interpretation of the Epistle is little affected, if at all, by the settlement of this question.

On reading the Epistle to the Ephesians it can scarcely fail to be noted that the apostle lays emphasis on *The Purpose of God*.

This, it is true, is no new thought; it is central to all the thinking and all the theology of Paul. But in none other of his Epistles has he risen to so lofty a conception of God's sovereign purpose or made it so broad and comprehensive. Not only does Redemption disclose a divine purpose operative in all its stages and processes, but to this redemptive purpose are subordinated all other purposes of God. All things, the things in the heavens, and the things upon the earth, are summed up in Jesus Christ, the Redeemer. If in writing to the Colossians the apostle has given the Lord Jesus the pre-eminence in ascribing to him the creation of all things and in making him the principle of their harmony and continued existence, in this letter he has put Jesus Christ at the heart of the universe and construed all the purposes of God and all the ends of creation in relation to the redeeming activity of Jesus Christ. Speaking after the manner of men, it may be doubted whether a more original and brilliant conception has ever been given to the world. And its audacity is no less. A man might easily be charged with being beside himself, who, in the midst of the glories of the Roman world, supposed a scheme of religion that had its birth among a despised people, whose divinity was a Jewish carpenter that had suffered a shameful death, and whose adherents were mostly Jews and the lower orders of provincials, to be the nexus that binds together all ages and all events, and its consummation the

"One far-off divine event
To which the whole creation moves."

But this is Paul's final philosophy of history and of the universe. Has any other ever been offered more worthy of the Divine Being, more true to the history of man and to the facts of the universe?

This Epistle yields another of the large thoughts of the apostle in his *Doctrine of the Church*. This is commonly regarded its most distinctive contribution to the sum of Christian truth. The Church comes before us in its Relation to Christ, its Unity, its Catholicity, and its Revelation of God.

In this as in other writings Paul relates the Church to Christ as the Body to its Head, instinct with his life and responsive to his control. To this he here makes striking additions. In the purity and tenderness of marriage, after the manner of the prophets, he finds illustration of the love of Christ, tender and passionate, for

his Church. "Who loved me and gave himself up for me," Paul had elsewhere said: here he writes, "Christ also loved the church and gave himself up for it." And this love presides over the history and destiny of the church, and at the last he will "present the church to himself a glorious church, not having spot or wrinkle or any such things;" ever young, ever fair.

The Unity of the church is involved in what has been said of its relation to Christ, but the apostle enlarges upon the idea, a favorite idea of his, as we know. The church's Unity is found in the one Body, informed by the one Spirit, and animated by the one Hope of its calling; in submission to the one Lord in whom is the one Faith, acknowledged in the one Baptism; and sovereign over all, and working through all, and immanent in all is the one God and Father of all. We are in the sublimities here. The very splendor of the idea dazzles us. Certainly this conception of the church awaits appreciation and appropriation. Not that we are without clamant voices for Church Unity, but most of them are strangely dissonant with the music of the apostle's hymn on this high theme. Will the reader suffer a word of exhortation? From all schemes of mechanical unity let us retire upon this spiritual idea. But we must not decry all plans and hopes for a unity more visible. One may be distrustful of present efforts, but it is not easy to persuade oneself that the sects many and the divisions many in the Church of God, often discordant and sometimes belligerent, consist with the Pauline conception. If there must needs be many Folds let us show ourselves one Flock, "giving diligence to keep the unity of the Spirit in the bond of peace."

Catholicity might be included under Unity, but it is a distinct notion, and may well be signalized by reason of the emphasis it receives in this Epistle. All students of early Christianity are aware of the struggle over the relation of Jew and Gentile in the church. Was the Gentile to be made over into a Jew, or was he to be received to a position of inferiority, or was he to be admitted on equal footing with the Jew and given the freedom of the city of the great King? Was the middle wall of partition so laboriously built up through centuries to remain and to be pierced only by gates for the passing within of proselyted Gentiles, or was it to be broken down and utterly abolished? Answers to these questions seem easy to us now, but few measure the revolution of

thought required for a Jew to take the view that to us seems so obvious: in the history of human thought it would not often be matched. For Paul to become the champion of the equality of Jew and Gentile, of the doctrine that in Christ and in his church distinctions of Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, have no place, argued a change almost as radical as his becoming from a persecutor a follower of Jesus and from his making havoc of the faith to standing forth its ardent preacher. And it may be added that either change was impossible but for the interposition and grace of God. As Paul now looked back over the years of this struggle he had deeper insight into its bearing and understood more clearly the far-reaching consequences of the principles and issues that were at stake. It was, indeed, "the mystery of Christ, which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets; to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel." Christ brings in a new type of humanity; of the two, Jew and Gentile, he creates in himself one new man. Christ is the reconciler of man and man as well as of man and God. This idea is no longer a novelty, but it may be permitted us to inquire whether the Christian world be not still far from reducing it to practical effect. Much has been done. National antipathies have been softened, racial antagonisms have been mitigated or done away. "I believe in the Holy Catholic Church" is not simply a creed of the lips. But much remains to be done. The full reception of Paul's doctrine and embodiment of it in the life and practice of the Church would mean the swift evangelization of the world, the preaching of peace to them that are far off and to them that are nigh. The Cross is the only real peace-maker of the world; it slays the enmity between God and man, between man and man. And he who is lifted up draws to himself and thereby to each other men of every race and nation and color and condition and culture.

Moving in the circle of these thoughts of the Church we are not greatly startled to have the apostle make her the organ of God's Revelation to the heavenly inhabitants. Peter has seen the angels stooping from the heights of heaven and gazing with intense inter-

est on the drama of Redemption in its successive scenes. To Paul they are humble students of what the Church may teach them in her constitution and history, her experience and achievements. To the principalities and the powers in the heavenly places will be made known through the Church the manifold wisdom of God.

It must be said that in his doctrine of the Church Paul was an idealist and an optimist. But it was no Utopia of which he dreamed. His vision was cleansed to see what is hidden from the common sight. Through passing centuries he sees a Temple rising; slowly it is builded; but if without haste, it is without rest that it rises, ever growing in beauty and symmetry. It is the Church, the Temple of God, which enshrines his presence and is radiant with his glory.

In this Epistle the apostle advances a *Doctrine of the Death of Christ*, which he has not distinctly presented in his other letters. The central place held in his theology and religious experience by Christ's death is familiar to the most superficial reader. Christ's being made sin for us, dying for our sins, giving himself for us, being set forth as propitiation, redeeming us by his blood, these and other well-known expressions of Paul leave us in no doubt of the value he set on the death of the Lord Jesus and would seem to admit of no interpretation other than that while it was wholly voluntary it was vicarious and penal. Here the apostle presents the mysterious transaction under an added aspect. "He gave himself up for us, an offering and a sacrifice to God, for an odor of a sweet smell." I understand Paul to give in brief the idea that receives more elaborate exposition in the Epistle to the Hebrews. Jesus Christ is not merely as a sheep led to the slaughter by his cruel enemies, he is not only the victim who of his own will and out of deepest love laid down his life, but he is the great High Priest of our confession "who through the Eternal Spirit offered himself without blemish unto God." Under this representation we see in the cross more than the Lamb of God pouring out his blood; we pass within the veil and behold the Son of God, called to be a Priest, engaged in sublimest worship and in reverence and holy joy making an offering of himself unto God. Can we doubt that such an offering was an odor of a sweet smell, fragrant as it was with love and devotion to God? Priest as well as Victim was the Lord Jesus, and it has long been my conviction

that the doctrine of the Atonement commonly receives less than just exposition by the slighting of this element. Not a few of the most plausible objections to this essential doctrine would need no further answer than the presentation of the death of Christ in keeping with this view of it. It has not been my fortune to meet elsewhere with so adequate and eloquent a discussion of this aspect of the death of Christ as is given by Dr. Thornwell in his short treatise on the Priesthood of Christ.*

I must now bring to a close this consideration of the Ephesian Epistle. It will be seen that I have made but an incomplete survey of its distinctive features. Among these would surely be its Doctrine and Ethics of Marriage and the Family, which we are in sore need of laying to heart in these days of easy divorce and other assaults on the Family. It is in this Epistle, too, that the veteran and hero of a hundred battles, wearing his scars as the marks of Jesus Christ, arms the Christian soldier in the Panoply of God, and calls him to the deadly struggle against the spiritual hosts of wickedness. Other matters, too, might claim attention, such as the many references to the Holy Spirit in his varied relations to the Christian and to the Church. One or more of these subjects it was my purpose to consider, but I content myself with their mention.

I conclude with remarking on the congeniality of this Epistle in its teachings with some favorite ideas of our time. The Unity and Rationality of the Universe, the Continuity of Nature and of History, the Solidarity of the Race, the conviction that "through the ages one increasing purpose runs," such ideas now so widely prevalent are all found in the Epistle to the Ephesians.

This letter is among the chief treasures of the Church, among God's best gifts to men: "unto him be the glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen."

PAUL'S PRAYERS FOR THE EPHESIANS.

EPHES I. 15-23; III. 14-21.

No. 2.

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II. *Prayer for love toward all the saints*, iii. 14-21. *All the*

*Thornwell's Collected Writings, Vol. II.

saints (his saints, believers, the church) have been a subject in Part I. in their relation to the object of faith, the Lord Jesus, who is there set forth so as to enlarge and strengthen faith in him. Now the subject is *all the saints, that* (which is still, *in order that,*) *they may be apprehended*, and the love toward them enlarged, and that therewith *may be known the love of Christ that surpasses knowledge*. Among believers, a common way of thinking is, that one has only to know the saints to love them; which, indeed, is true. But it is little suspected how much must take place in the believer before he can know them, know *all the saints*, *i. e.*, comprehensively *apprehend* that complex. This prayer teaches how much is needed for this, by the fact of such persistent prayer on the subject as Paul tells the Ephesians he used in their behalf; and by those three things (verses 16-18a) that must precedently take place in them before they can have this apprehension; and also by an extended preface to the prayer.

For Paul finds it expedient to prepare the way for this prayer. This he does ii. 1—iii. 13; (1) by reminding Ephesian believers that they had been *dead in sins* (ii. 1, 2); and (2) by affirming that all persons without exception were naturally no better (ii. 3); and (3) by pointing to what God, by his grace and by faith, has done for believers (ii. 4-10); and (4) by reminding them of the present situation that, in contrast with what was once the situation, puts Israel and Gentiles on one footing of salvation (ii. 11-22). At this point Paul is about to begin the prayer: *For this cause, I Paul, the prisoner of Christ Jesus on behalf of you Gentiles* (iii. 1) with emphasis on the last expression to denote his qualification to be such an intercessor. But this occasions an excursus (iii. 2-13), setting forth his apostleship to Gentiles, in which he comes back again to his subject, all the saints, calling them again the church, and in the most comprehensive terms representing their grand aggregate and the purpose of God in calling them (iii. 9-11). This said, Paul resumes his prayer.

For this cause, resumes what was interrupted at iii. 2, and therefore refers to what it referred to there, including the amplification that has intervened since; and both have this in common, that they set forth the all-embracing scope of the gospel. Beginning the prayer whose subject is love toward all the saints, and having in mind this wide survey of mankind from whom they are gathered,

Paul invokes God by a corresponding title and ascription: *The Father from whom every family is named in heaven and on earth.*

From this text Christian discourse borrows the expression "family of God," in the sense of "household of God" (ii. 19), "children of God." But the word here is *every family*, which denotes many families. And the word *patria* so rendered, is used for family in the large sense of *gens*, *clan*, and also for *tribe*. Here it refers to families as they are known and called by names derived from those whom they regard as their ancestors. Paul has in mind all mankind. He has just referred to the grand distinction in that mass denoted by Israel and Gentiles, to affirm the obliteration of that distinction and to express their common situation before God in respect to salvation. Now he refers to them in their diversified complexity by a designation that is a name for distinctions and parts of the whole, that were common to both Israel and Gentiles. The frequent use of the word *patria* by the LXX. gave great currency to it wherever the gospel was preached. English has no words of common root for "father" and "*gens*," or "tribe." But using the Greek, Paul can say, with impressive rhetoric: *The Pater from whom every patria is named,* and thereby expresses an essential oneness of all as derived from God.

The changed order of the words: *of whom every family is named in heaven and on earth*, is in order to make it plain that the adverbial phrase denoting place connects with the verb, and not with *family*. In Greek this is not necessary; "such as among the Gentiles is not named" (I. Cor. v. 3), is the order of words for that context, and has no ambiguity. It is usual to read: *every family in heaven and on earth*. This, however, implies that there are families, or clans in heaven, as there are on earth; an idea found no where else in the Bible, and about which, as thought to be expressed here, expositors give no explanation that can be regarded as a respectable consensus. But what is only on earth can be named in heaven as well as on earth; as the names of saints who are on earth can be written, or enrolled in heaven (Luke x. 30; Heb. xii. 23. It must be noted also, that, *to name*, does not mean simply to mention or talk about. It means, to recognize by name, *i. e.*, by the distinction the name gives. In favor of the construction: *named in heaven and on earth*, there is a more exacting *usus loquendi* than in the similar amendment proposed above at i. 18.

Such a phrase as: *every family in heaven*, which is correct English, requires in Greek the article between the substantive and the expression of location. "Our Father in heaven"—*πατὴρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς* (Mat. vi. 9; comp. x. 32) is the most familiar illustration, and a very pertinent one here. The only exception we have found in the New Testament is Luke iv. 20; to which may be added the readings adopted by Tischendorf and Tregelles at Mar. xiii. 32; Rev. xix. 14. Other seeming exceptions may be found not to be such on closer scrutiny. Thus Mat. xxii. 30 would be well rendered: "But are in heaven as the angels;" and Mat. xxiii. 6, "They love in feasts the chief seats," &c. On the other hand, regarding the use of this verb, *to name*; in every instance of its occurrence in the New Testament, and in LXX. where place is mentioned in the same clause, it qualifies the verb, let the place be geographical, celestial, temporal or social (see i. 21; v. 3; Rom. xv. 20; 1 Cor. v. 1 (Recept.); Esther ix. 4 (5); Jer. xxv. 29; 1 Maccab. iii. 9; xiv. 10).

Thus the construction: *that is named in heaven and on earth*, is justified. It is welcome as eliminating the bothersome suggestion that there are families in heaven. For "named in heaven and on earth" does not imply that what is named must be there where it is named. Of Maccabeus it is said that "he was renowned (*ὠνομαδόσθη*) unto the end of the world," and the same is said of Simon (1 Macc. iii. 9; xiv. 10), though neither went far from Palestine, and may never have been out of it.

We are, therefore, to think of *every family* as being only where we know that families belong, viz: on earth. On earth they are recognized by their names. They are also recognized in heaven, especially some of them. In Rev. vii. 4-10 we witness a roll call of the twelve tribes of Israel, and of an innumerable multitude beside of all nations and kindreds and tongues. This scene, of course, is not in Paul's mind. But the preliminaries to it are. For the expression: "The dispensation of the mystery of Christ" (iii. 4, 9), and what he has said about believers seated in the heavenlies (ii. 6) shows that the blessing of Abraham is in his mind: "In thee shall all the families of the earth be blessed." The blessing of Abraham was a naming in heaven of every family on earth included in the purpose of God that it expressed. For what was spoken from heaven (Gen. xxii. 15, 18) was spoken in

heaven, and continued to be spoken there (Dan. vii. 14), and so will be till the Son gives up the kingdom to the Father.

We have been detained long on the invocation of this prayer, and necessarily. For what is proposed as the right interpretation of it, if briefly given, would impress readers as little better than a vagary; so thoroughly has the common interpretation of it, in spite of its difficulties, embosomed itself in Christian thinking and discourse. And the meaning found in this invocation must affect the meaning found in the following petitions; we have, therefore, judged that exposition at this point must be the most effective way of promoting the understanding of what follows. Respecting the latter we may briefly note what leads up to the last and crowning petitions.

The petitions are five, and are all ranged under the verb: *would grant* (give) expressed once; as in Part I. and with the same didactic effect. The first two are, (1) for strengthening in the inward man by God's Spirit; (2) that Christ may dwell in their hearts by faith. These two are expressed as precedent conditions to *being made strong* for obtaining what the last three petitions ask for. The prayer culminates in these last three petitions, and they are essentially the prayer intended, the foregoing petitions leading up to that. *Let us now see that this prayer has for its subject "the love of all the saints," as announced i. 15.*

In what is the essential petition of a prayer we look for express reference to its subject. Here it reappears first in the clause: *having been rooted and grounded in love*, which in its reference and in its position before the essential petition of the prayer is like i. 18. The resumption of the whole of the subject is completed in the petition itself: *that ye may be strong to apprehend, with all the saints, what . . . and height.*

The clause preceding the petition is part of the subject of the following verb: *may be strong*, being in apposition with *ye* Ephesians, the active subject, and it refers to the love in question as their love, viz: the same that has been mentioned. The participles are in the perfect tense, which are not given effect in our Versions. They express that the Ephesians, as rooted and grounded in love already, were expected to make the further attainments now prayed for. *Rooted and grounded* express simply what *has* taken root, and *is* founded, without that high power of meaning usually

attached to them here, because they are supposed to express the sum of the effect of the two preceding petitions.

The petition, in completing the express reference to the subject of the prayer, does this in a fashion that emphasises the magnitude of the object to which the love is directed; because, in order to apprehend that, one must be strong. The sentence makes the clause: *What is . . . and height* (mere dimensions) the direct object of the verb: *to apprehend*; but by *with* it is joined to the whole object in mind: *all the saints*, which is treated as a concept, or complex. This is expressed without ambiguity in translation, if the article is rendered as a pronoun, which force it has in such a connection: *To the end that ye, having been rooted and grounded in love, may be strong to apprehend, with* (the concept) *all the saints, what is its breadth and length and depth and height.*

There is, both in Greek and English, ambiguity in clauses conjoined by *with*, like our clause. The *with* may join its following substantives, (a) to the active subject (Acts xv. 22; xviii. 8; xx. 36); or (b) to the object of the action expressed (Acts xvi. 32; Rom. viii. 32; I. Cor. x. 13; Neh. v. 18, LXX.). It has been usual in this place to use (a), and understand the meaning to be: that ye and all the saints may be strong," &c. Both our Versions give this meaning. It has the following difficulties: (1) *Apprehend* has for object four dimensions applying to nothing. As this is an impossible object, something must be supplied. It is most common to supply *the love of Christ* from ver. 19. Both our Versions give that sense. But (2) that ignores $\tau\epsilon$ of verse 19, which denotes an additional petition distinct from that of verse 18. (3) Apprehending the love of Christ is then made preliminary to knowing that love, an order of thought hard to understand, seeing the former expresses more than the latter (Rom. ix. 30; Phil. iii. 12, 13). (4) The prayer, which is on behalf of Ephesians, abruptly becomes a prayer for all the saints; or it is implied that all the saints have apprehended the love of Christ, and Paul's prayer is that the Ephesians may come to do the same, though Paul has already called these saints (i. 1). The construction (b) which joins *with* &c. to the object of the verb, as in Rom. viii. 32, "How shall he not also with him freely give us all things?" has none of these difficulties.

The last three petitions are combined under the one verb: *may*

be strong, and make a triplet. The first two express what will have for effect the third. The first has been considered; but it may be noted further, that the dimensions, which it is intimated are very great, are here, not those of a solid, but of capacity, as of a cistern. The second is, *to know the love of Christ*, which is so expressed as to denote that it is a corollary of the first, whose dimensions are a measure of the love of Christ, and show that it *surpasses knowledge*. Paul utters no paradox; this degree of Christ's love is what must be known. In the grand total of *all the saints*, gathered from all the families of earth, we see the love of one that died for all (II. Cor. v. 14). The last petition is: *that ye may be filled unto all the fulness of God*. The prayer ends as Part I. ends, with mention of *fulness*. The close relation of these two Parts both in form and thought, requires us to understand both to refer to the same fulness. At i. 23, it is the fulness of Christ as God filled him, completing his *pleroma* by giving him, a head over all things, to the church as its head, and the church to him to be his body, and his fulness. The same fulness is meant here, and not the *pleroma* that is the sum total of what God is. *Unto all this* (not with all this) *fulness* we are to be filled (comp. "unto the measure of the stature of the fulness of Christ," iv. 13). This is not Christ in relation to us individually, but Christ in relation to all the saints in his fulness as head to the church, in his love surpassing knowledge that saves the world (Jno. iv. 42). When, in our love toward all the saints, we are filled unto that measure, our love will comprehend the same great object that Christ's love comprehends. Here is a great text for preaching to the church its great commission (Mt. xxviii. 19).

The Doxology, verses 20, 21, belongs to the whole prayer, sounding again, as in a postlude, the characteristic strains of both Parts. It is to God, but uses none of his familiar titles. It is ascription of praise to the Hearer of Prayer (Ps. lxxv. 2), and devises a title expressive of his wisdom and power to do more than we ask or think, with recognition that he has done so already. The latter is expressed by: *according to the power that worketh in us*; which also expresses that this power is a pledge received by us of the glorious things he will do in the same transcendent way. It is the Holy Spirit, and just before the prayer, i. 13, 14, he has been so mentioned. *Unto him* (God) *be the glory in the church*

and in Christ; this co-ordination of the church and Christ is extraordinary, and is the more surprising because the church is mentioned first. It repeats the strain that sounds the fulness of God, that sounded i. 23, and again iii. 19. The fulness is from God to Christ to the church. The answering glory is in the church in Christ to God. *To all the generations of the age of the ages* (Version 1881, margin). This expression for duration is not found elsewhere. It must have a meaning of its own, and not just the meaning of expressions nearly like it. An age that has generations belongs to time and this world, and not to eternity and heaven. The ages of which it is an age are of the same kind. *The age* denotes the era of the speaker and his contemporaries. For believers it is the last of the ages, and its generations will be the last. Just before Part II., Paul refers to "other generations that knew not the mystery of Christ" (iii. 4), which now is made known (iii. 10). In this the last age all its generations have known, know and will know the mystery of Christ, and will use this directory for prayer. Through all these generations be glory to the Hearer of Prayer who does more than we ask or think, according to the power that worketh in us.

THE ROMAN CAPITAL OF PALESTINE.

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The ruins of Cæsarea, the city by the sea, which in the days of Tacitus was regarded as the "Head of Judea," lie low, and for the most part are hidden from view, amid the breaking waves and drifting sands of its long abandoned site.

For the purpose its builder,—Herod the Great,—had in view its location was admirably chosen. It was on the well beaten highway of travel and traffic between Tyre and Alexandria; it had a seaport looking Romewards, and it was far removed from the turbulent city of Jerusalem.

The founding of this magnificent city was a new departure in the policy and history of the country. Hitherto the land of Israel had received all its foreign commodities, except those which came overland by caravan, from seaports on the Phœnician coast; but from this time until the waning of the Roman power Cæsarea

became the headquarters of the military forces of the province and the emporium of the trade and commerce of the western world.

The most difficult task which confronted Herod in connection with this undertaking was the construction of an artificial harbor in keeping with the ambitious design he had in mind; and in the selection of the site and its adaptation to his purpose the genius of this master builder was strikingly displayed. Between the wave-washed promontory of Mt. Carmel and the southern limit of the Syrian shore there is not a single break which could properly be designated as a natural bay or harbor. There are along this stretch no inlets or estuaries of sufficient depth to float an ordinary sailing vessel, and no outlying reefs or islands—as on other portions of the Levantine coast,—to break the force of the incoming waves. It has been said with truth that the Syrian shore south of Carmel is strewn with the wreckage of harbors. The rocky projections or slightly curved bays, which originally determined their positions, still remain, as in the past, but the sea walls built upon them or pushed out from them, by human labor and skill have long since been overthrown or broken up by the waves. The port of Jaffa is the most ancient and in some respects the most notable harbor along the line of this inhospitable coast, but its shallow basin, begirt with jagged rocks and accessible only through narrow, tortuous channels, has never been a haven for water craft larger than the long boats, which now ply between its landing place and the seagoing vessels that ride at anchor in the open roadstead a half a mile or more outside. On a conspicuous outlook above the rocky ledge which Herod utilized as the base or starting point of the breakwater for his commodious harbor, was a castle or defensive work of stone, known as Strato's tower. It marked one of the many landing places for boats or fishing vessels on this portion of the coast, but it had few if any natural advantages over a dozen or more places of similar characteristics which might have been selected.

Its location was less than two miles from the mouth of the Crocodile River (Nahr ez Zerka), which marks the northern limit of the plain of Sharon. In this vicinity the plain expands to a width of seven or eight miles, but the greater portion of this section is now disfigured by marshes and drifting sand dunes. It is a district of deserted ruins, and in several places near the base of

the mountains there are dense groves of oak. These are the survivors of a continuous forest—the “Enchanted Forest of Tasso”—which once bordered the greater portion of the plain of Sharon.

The historian Josephus has been charged with gross exaggeration in his descriptions of Cæsarea and its haven, but later and more careful researches have confirmed many of his statements in reference to points which were once called in question. The failure to distinguish between the small and comparatively modern ruins of the city of the Crusaders and the remains of the city of Herod has been a fruitful source of error and misapprehension. The one represents but a corner of the space originally occupied by the other; and the harbor, built up hastily from the confused mass of the ruins of Herod's city and its overthrown sea walls, does not give an adequate conception, at first sight, of either the strength or extent of Herod's original construction. It appears from the combined descriptions of Josephus—as given in *The Antiquities and Wars of the Jews*,—the main features of which must be accepted as correct, that Herod threw out from the extremity of a ridge of rock on the south side of the harbor, a great mole or sea wall constructed of immense blocks of stone. This rampart was semicircular in its sweep with an opening for vessels on the north side,—the side of least exposure to the violence of winds and waves. At its outer limits it was built up from foundations twenty fathoms below the surface of the water. “Now, although the place where he built, says this author, was greatly opposite to his purposes, yet did he so fully struggle with that difficulty, that the firmness of his building could not easily be conquered by the sea; and the beauty and ornament of the works was such as though he had not had any difficulty in the operation; for when he had measured out as large a space as we have before mentioned (equal in extent to the Piræus), he let down stones into twenty fathom water, the greater part of which were fifty feet in length, and nine in depth, and ten in breadth, and some still larger. But when the haven was filled up to that depth, he enlarged that wall which was thus already extant above the sea, till it was two hundred feet wide, one hundred of which had buildings before it in order to break the force of the waves, whence it was called Procymatia, or the first breaker of the waves, but the rest of the space was under a stone wall that ran around it. On this

wall were very large towers, the principal and most beautiful of which was called Drusium from Drusus, who was son-in-law to Cæsar." There were also a great number of arches or vaulted hostelries where the sailors dwelt and before them a quay, or terraced walk, which extended all round the harbor. At the mouth of the haven there were on either side three great colossi, supported by massive pillars. As a finishing touch to this realistic description, the same writer tells us that "there were edifices all along the circular haven, made of the most polished stone, with a certain elevation, whereon was erected a temple, that was seen a great way off by those that were sailing for that haven, and had in it two statues, the one of Rome, and the other of Cæsar."

There are evidences still extant confirmatory of these statements notwithstanding the long war of the elements to which this wave-breaker in the sea has been exposed. Four hundred and eight feet of the mole itself have been traced outward from the shore, and the mouth of the harbor, as it now appears, measures five hundred and forty feet.* A large portion of the material used in its construction was carried off in mediæval and later times to rebuild the ramparts of Acre; but in the deep water, when undisturbed by surface waves, large blocks of granite and prostrate pillars of marble may still be seen. In describing the foundation wall of the temple of Cæsar, Col. Conder notes the significant fact that "its white stones contrast with the brown sandstone blocks of the later builders, and attest Josephus' accuracy in describing the materials brought, at great expense from a distance." Aside from these local evidences we have the unquestioned testimony of history that this new city by the sea did as a matter of fact attract the commerce of the western world and in its capacious harbor vessels of every grade and description found a safe anchorage. The dream of Herod in this regard was fully realized.

As parts and complements of the same general plan, the walls of the haven and the walls of the city rose together. On the landward side the area included within the walls was nearly 400 acres—or about as much space as was covered by the intra-murel portion of the city of Jerusalem. Outside this limit there are ruins of villas and other structures which once lined the shore on either side and also extended eastward toward the higher ground

**Mem. II. P. E. F.*

in rear of the city. Assuming that the population of Cæsarea has been correctly quoted at 200,000,—in the days of its greatest prosperity,—it is evident that a large proportion of it must have been residents of these suburban sections: and hence the enclosed area, as Dr. Thomson suggests, was “little more than the Acropolis of the city.” The building of Cæsarea was carried out in accordance with a definite plan, on a scale of magnificence seldom equalled. It was built of a fine quality of white stone and the work was pushed with such diligence, under the immediate oversight of Herod, that everything connected with its structure and adornment was completed within the space of ten or twelve years. It was a city in which every house was brand new and in keeping with a general plan; a city of “sumptuous palaces and large edifices for containing the people,” and after the manner of the Italian cities, it was provided with a complete system of drainage and underground sewerage.

It had also an abundant water supply which was furnished by two solidly constructed aqueducts. One of these led down from the perennial stream of the Zerka, its source being about three miles from the city; the other, a double conduit of great size brought a clear sparkling stream of water from a fountain of the Carmel hills about eight miles distant. “These aqueducts,” says Dr. Thomson, “were carried along parallel to the shore for about two miles and served as a defence against the sands of the sea, and the whole space on the east of them seems to have been occupied with buildings. We can see into the covered canals in many places; and the stories of the natives, that a man could pass inside of them on horseback from the city to the mills of Ez Zerka, do not seem to be incredible fables. They are in such preservation that it would not cost a large sum to clear them of sand, and again bring the water to the harbor.”*

The most notable of the public buildings of the city were the palace and judgment hall, the forum or market place, the Temple of Cæsar, to which reference has been made, a magnificent theatre, a hippodrome, and on the south side, close to the shore, a vast amphitheatre, which accommodated 20,000 spectators. This building had an open prospect toward the sea, and was so constructed that it could be filled with water and turned into a nauma-

* *The Land and the Book*, Vol. 2, p. 72.

chia, by means of canals and sluices.

Such a city in its orderings and appointments could only have been built by an absolute ruler of Herod's type, who had a genius for great undertakings and the command of unlimited resources.

The completion of the entire work on the city and its haven was celebrated with great pomp and splendor in the year 12 B. C.

In the amphitheatre there were gladiatorial contests and combats with wild beasts, while in other places in the city there were public games, musical performances, horse and foot races, and "such sports and shows as used to be exhibited at Rome and other places." "So," as Josephus puts it, "Herod dedicated the city to the province, and the haven to the sailors there, but the honor of the building he ascribed to Cæsar, and named it Cæsarea accordingly."

Under such favorable auspices, Cæsarea had a rapid growth and soon became the military and political capital of the province. Its chief ruler had always a garrison of four legions, or 24,000 men within its walls; and if necessity should arise, this force could be speedily increased from Rome or some of the nearest garrisons of the imperial army. By the Jews, this royal city of Herod was regarded as virtually a piece and possession of Rome. It had nothing in common with their own national life or religious observance. It was Herodian in conception and antecedents; heathen in life and worship; Grecian in culture; and Roman in name and allegiance. It was "heathendom in all its glory," in a position of exceptional strength and influence; and behind it was all the might and majesty of the empire of Rome.

Notwithstanding these adverse influences Cæsarea had much to do with the early history and worldwide extension of the Gospel of Christ. It will ever be memorable in the history of the Church of God as the place of the *Gentile Pentecost*, where Peter filled with the Spirit proclaimed in substance the same message which he had delivered in Jerusalem—that through the name of Jesus "whosoever believeth on him shall receive remission of sins."

Here at this new gateway to the western world, which Herod had opened up for a very different purpose, the strong wall of prejudice between Jew and Gentile was broken down and a channel was made for the outgo and overflow of the Gospel upon the gentile world.

It is a significant fact that this wonderful event, so far reaching in its sweep and influence, took place in the house of Cornelius, a centurion in the body guard of the Ruler of the Province; and the company which received the gift of the Holy Ghost, as did the disciples at Jerusalem, was made up of the household and kinsmen and near friends of an officer high in favor and influence in the army of Rome. In this household in Cæsarea, on that memorable day, was founded the first Christian church of the gentile world.

In striking contrast with this gracious visitation was the swift judgment which fell upon Herod Agrippa, the murderer of James the brother of John, in the magnificent theatre which his grandfather had built and dedicated. Here as he sat upon his throne arrayed in royal apparel to receive the homage of the people, Herod was smitten with a loathsome disease by the angel of the Lord, and in the palace to which he was borne amid groans and cries and tears, he died after five days of intense suffering. The account given by Josephus of this tragic event is in close agreement with the narrative of the Evangelist Luke (Acts xii. 21-23). In both accounts the direct cause of his death is ascribed to the judgment of God because of his impious acceptance, without rebuke, of the honors which belong to God alone. From this famous seaport St. Paul embarked for Tarsus in the beginning of his career as a minister of Christ; and to it he returned at the close of his second and third missionary journeys (Acts ix. 30; xviii. 22; xxi. 8). Cæsarea was the home of Philip the Evangelist, the close friend and associate of Stephen the first martyr. This home was "hallowed by the gentle presence and ministries of four daughters, who devoted their lives to the service of the church," and under their hospitable roof the Apostle and his company enjoyed a quiet rest, amid congenial surroundings, for several days before he made his last visit to the city of Jerusalem. It was here also that he made the pathetic appeal to his friends, who sought to detain him from going up to Jerusalem—"What mean ye to weep and break mine heart? for I am ready not to be bound only but also to die at Jerusalem for the name of the Lord Jesus" (Acts xxi. 13). To this seaport city after a brief visit to Jerusalem, St. Paul was brought back in bonds by a strong guard of Roman soldiers to endure an imprisonment of more than two years. Here in Herod's palace he stood in turn before the bar

of Felix, Festus and Herod Agrippa II., and gave noble testimony to the truth and power of the Gospel of Christ. It is a significant fact also that from this harbor "looking Romeward," St. Paul went forth, albeit as a manacled prisoner, "to preach the gospel to them that were at Rome also" (Acts xxvii. 2). In the reign of Nero there was a wholesale massacre of the Jews in Cæsarea. This was the result of a dissension between the gentile and Jewish populations, and it was the beginning of the strife which at last ended in the destruction of Jerusalem, A. D. 70. In the year preceding, Vespasian, the commander of the Roman forces in Syria, was proclaimed emperor in this city, and here also his son and successor, Titus, laid his plans and gathered his forces for the final overthrow of the Jewish nation. After the fall of Jerusalem, Cæsarea became the chief city of Palestine and the seat of a bishopric which for more than three and a half centuries out-ranked the older diocese of Jerusalem. During this period three councils were held in Cæsarea—the first was in the year 196; the second in 331, and the third in 357. The best known of the bishops was Eusebius, the historian of the early church. Here Origen resided also for a time and taught in its famous school.

In the days of the terrible persecutions under Diocletian and Maximin, the amphitheatre of this city was the slaughter house of the martyrs of the Syrian coast and the Shephelah. Eusebius makes mention of hosts of confessors who were brought in from the country to die in the arena or to be sent back branded or maimed to their friends in hiding among the dens and caves of the mountains. In sad and sober detail he tells us "how some were taken in the towns reading the Scriptures, and dragged before the prefect; how some were burned, and all were tortured; how some were thrown to the wild beasts, and some were trained for pugilistic combats; how human heads and limbs were sometimes scattered about the gates to terrify the peasants as they came in; and how a strange dew once broke out on all the buildings of Cæsarea, and people said that the very stones must weep at cruelties so terrible" (*Smith's Hist. Geog.*, p. 242). When the Arabian hordes invaded Syria, early in the seventh century, this wealthy city was regarded as one of the chief prizes on the Mediterranean coast, and after a siege of seven years it fell into their hands.

In 1101 the first great army of the Crusaders led by Baldwin I., appeared before it and demanded its immediate surrender. This was refused. After an obstinate defence of fifteen days its walls were broken down and all of its surviving defenders were put to the sword. Among the rich spoils of the fallen city which fell into the hands of the conquerors was a hexagonal cup or vase of green crystal, which was supposed to have been the cup which was used by the Master himself in the original institution of the Lord's Supper. This "Sacro Catino" which is still preserved in the treasure vaults of the Church of S. Lorenzo at Genoa, was the "Holy Grail" of Mediæval romance. In 1187 the city was retaken by the Moslems under the leadership of Saladin, and its principal buildings and defences were destroyed. About four years later it again fell into the hands of the Crusaders, and a new city was built and fortified within a limited portion, a mere corner, of the original walls. The present ruins of the fortress and walls of the Crusading city and its breakwater are said to date from the year 1218. These, as already intimated, can readily be distinguished from the greater ruins and more costly materials used by the builders of the city of Herod and his successors. Says Walter Besant, "As their splendour was to the splendour of Herod, so is their castle to the city of Herod." In the year 1265 the Sultan Bibers retook the city, destroyed its buildings and battered down its walls. Since that time it has been a desolate ruin in the midst of widespread desolations caused by the ravages of time and the neglect of man. For centuries its ruined heaps have been a vast quarry from which materials have been taken to build other cities and defenses.

With all its sad and evil memories Cæsarea has nevertheless many associations, tender and precious, in connection with the eventful history and world wide development of the early Christian Church. Here, as Dean Stanley puts it, "The religion of the east came into contact with the power of the west for *the first time*." Not less important in its bearing on the whole world was the sailing of St. Paul and his company from this overcrowded seaport as a prisoner to witness for Christ and his truth before Cæsar's bar at Rome. Thus it came to pass that "in seeking separation from his people, and an open door to the west, Herod had secured the benefits for a nobler cause than his own."

THE SOURCES OF PAUL'S THEOLOGY.

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This is a subject about which very much has been written.* The Tübingen School, now decadent, has made us familiar with the various doctrinal and religious tendencies which, blending together during the first three centuries of the Christian era, produced catholic or mature Christianity. Hence came the terms: Pauline, Petrine, Johannine, together with the Ebionitic and Gnostic influences which produced Christianity. The exaggeration of this scheme was speedily exposed, but it has left behind, in the field of Biblical Theology, the phrases Pauline and Petrine theology. These phrases, if rightly understood and used, have their value. It is with the sources of that type of biblical teaching, touching matters of religion, which the Apostle Paul represents, that this article is to be concerned. By the term "sources" is meant the influences and teachings, which, in one way or another, gave Paul the materials of his wonderful religious and redemptive system. What were the fountains of his knowledge of these things? By the phrase "Paul's theology," is denoted the precise teaching of Paul regarding the redemption which is in Christ, together with all the related facts and teachings which enter into Paul's view of the Christian system, put into somewhat orderly or connected form.

When the phrase—"Sources of Paul's Theology"—is used, two questions are raised. The one is: What are the sources of *our* knowledge of Paul's general teaching in regard to Christ and Christianity? The answer to this question is—The genuine writ-

*The article in Hastings' *Dictionary of the Bible*, on "Paul the Apostle," by late Dr. Findlay, of Leeds, England, is very complete, and contains the substance of the later scholarship upon this subject. Dr. A. B. Bruce's *Paul's Conception of Christianity* is indirectly of value. Pfeiderer's *Paulinism*, written to some extent in the spirit of the Tübingen school, is worth consulting. Both Beyschlag and Weiss in their *New Testament Biblical Theology* have much that is interesting and instructive, though we may not agree with them at a number of points. Stevens' *The Pauline Theology* is also worth consulting. Sabatier's *The Apostle Paul* is one of the more recent books on Paul. Ramsay's *Paul the Traveller* has much very reliable information. Somerville's *Paul's Conceptions of Christ* is also a very readable and suggestive treatise on this general ground. Conybeare and Howson on *Paul* is an old standard.

ings of Paul in the New Testament Scriptures. From these, and incidental allusions in the Acts of the Apostles, we learn what Paul believed and taught. This is the question which Bruce and others discuss, as the "sources" of our knowledge of Paul's teachings.

But there is a second and a deeper question. This relates to the sources whence Paul *himself* obtained the knowledge of the things which he set down in his various writings. How did he learn them? How did Paul acquire, or how was he enabled to discover, the wonderful system of religious truth which we find in his writings, and which make the substance of Paul's theology? This, we take it, is the question which should mainly be discussed in this article. Our task, therefore, is not so much to interpret the contents of the Pauline writings, with a view to discover their meaning; but it must rather be our effort to find out, in any way we can, to what, or to whom, Paul was indebted for his knowledge in regard to religion. In this way we may make search for the sources of Paul's religious and theological teachings.

It is also proper to say that within the limits of a brief article, the discussion of so profound and difficult a subject can only be quite general and somewhat popular. Technical details and minute analysis cannot be attempted. It is further assumed that Paul was under the guidance and tuition of the Holy Spirit, so that the inspiration of his writings is presupposed in all we now say. This also implies the further assumption that Paul himself was an inspired man, and so was not left to himself to discover or learn these truths for himself. His inspiration being assumed, we may very properly inquire as to the "sources" which the Spirit used to put him into possession, mentally and experimentally, of the great truths he taught, and which are embalmed in his writings.

1. The first source one naturally thinks about is the Old Testament Scriptures. There is little doubt that he was made familiar with these Scriptures in the synagogue at Tarsus, where he was born and spent his early years. Afterwards he came under the influence of Gamaliel at Jerusalem. Gamaliel was the grandson of Hillel, one of the seven great Rabbis. Under this influence he no doubt became very thoroughly imbued with the Pharisaic

Judaism of that time, so that when he reached maturity, he was doubtless a thoroughly well instructed Jew, and ardently attached to Judaism. While this prepared him to be the persecutor he was, as Saul of Tarsus, it also made him familiar with many of those deeper principles of religion, which being latent in the Old Testament, became patent in the New.

That he was thus very familiar with the Old Testament Scriptures, and that they had much influence upon his teachings, is evident from the way in which he quoted and interpreted the Old Testament in his own writings. Terms, and ideas, and analogies are frequently culled from the Jewish Scriptures, and used in his teachings concerning Christ and the Gospel. We cannot allude at length to ideas and principles whose source is the Old Testament. The idea of God and his sovereignty, the notions of righteousness and law, the principle of representation, the idea of satisfaction for sin by sacrifice as the germ of the atonement of Christ, the relations generally between Judaism and Christianity, and the conditions of membership, under the covenants, in the Church of Christ, all illustrate what we have here in mind. In the Epistles to the Romans and Galatians there are many examples of this source of Paul's theology.

2. A second source may be little more than mentioned, for it is a source only in an indirect sense. This is the influence of the Gentile philosophy of his time. Paul had a truly philosophical mind, and was richly endowed with natural gifts. These were evidently exercised, not only with Hebrew learning, but also with philosophical speculation. It is altogether likely that in Gamaliel's school, and in other ways, he became pretty familiar with the Greek and Roman philosophy of his time. This is pretty clear from his discourse before the Athenians on Mars Hill in their city, in which he quoted Greek poetry, and alluded to the Stoics and Epicureans, whose philosophical teachings he evidently understood fairly well. It is also likely that he was not in ignorance in regard to the philosophy of Plato, now somewhat decadent in Paul's day, and that of Aristotle, who claimed many adherents in cultured circles at that time. From this source Paul may not have obtained much constructive materials for his theology proper, but he doubtless obtained some positive training in logic and rhetoric which was very valuable for him in the system-

atizing and elaboration of his teachings. This discipline, added to his natural aptitude for connected and constructive thinking, has no doubt, under the tuition of the Spirit, left its mark upon Paul's theological teaching. One might almost say that, to a certain extent, this philosophy provided the formal or formative, source of Paul's system. There is no deism about his philosophy. Indeed, he teaches, in accord with biblical theism rightly understood, the immanence, as well as the transcendence, of God in relation to the cosmos.

3. In the third place, a very important source of Paul's theology consists in the teaching of Jesus Christ. With many things in this teaching he was no doubt made familiar in his Judaic and persecuting days. The oral teaching of Jesus was no doubt generally circulated; so that, while we have no definite proof that Paul and Jesus ever met each other, Paul no doubt had heard of the main facts in the life of Christ, and of the leading doctrines which he taught. This being the case, there is every reason to believe that Paul at the time of his conversion was acquainted with the main features of the teachings of Jesus.

Then after his conversion he was in a position to learn, in various ways, still further what the teaching of Jesus was. The Gospel narratives were beginning to assume their definite literary form. This is specially true of the Synoptics. From these sources he could learn still more definitely what Jesus did and taught. In addition, his intercourse with the apostles and early Christians, gave him an opportunity to learn in conference together, the essential factors in the teaching of Jesus. From James and the other apostles in Jerusalem, he had special opportunity to learn many important things concerning that Jesus taught, and which became part of his theology.

In the writings of Paul there are clear hints of this, especially when he makes a distinction between what the Lord taught, and what he, as an inspired apostle, was teaching. He no doubt came to understand how Jesus looked upon the Old Testament, in relation to the new dispensation which Christ ushered in. All of these elements of the teaching of Jesus paved the way for the understanding of some perplexing questions which came before Paul in after days.

4. The remarkable experience which Paul had at his conversion

and afterwards forms a fourth source of Paul's theology, well worth mentioning. Indeed, it may be very truly said that Paul's theology all passed through his experience. He had well defined doctrinal views, but they were all made vital in the alembic of his spiritual life. He was a logician, but his logic was set on fire in the flame of devotion to Jesus, which burned on the altar of his soul. His experience in his writings is often made the type of the experience of believers generally. His conversion was so remarkable that the effects of it never passed out of his experience. It seems to have colored the conception he had of Jesus, and gave rise to the very terms in which he described him as the Son of God. No doubt when he spent those three years, or so, in Arabia, before he went up to Jerusalem, this experience was deepened, so that he entered upon his active missionary career with a personal experience of the spiritual realities of the Christian religion which was vivid, and fruitful of material which appears in his theological system. Of course, this experience, when thus viewed, is not to be thought of as divorced from the Word and Spirit of God in that experience. Still it is true of Paul more than of almost any one else, that his theology flowed from the warm and glowing fountain of his spiritual life. We can recall passage after passage in his Epistles, when, in setting forth the great truths of the Gospel, he is at the same time pouring out the wonderful resources of his inner spiritual life. This rightly understood must be regarded as a very important source of the great truths of the Gospel which were expressed in his various writings.

5. As a fifth source, whence came, in an indirect way, some elements of Paul's theology may be mentioned the environment in which his work was done. Here a number of things can only be mentioned. His constant contact with the pagan world no doubt had some effect. And the condition of the Churches to which many of his letters were addressed gave color and concreteness to much of his teachings. The dangers and disorders of these early churches no doubt did something to give form and direction to his teaching. But into these things we cannot now enter.

What perhaps had most effect upon Paul's teaching in this connection was the constant and strenuous conflict which he had with the Jews, and especially with the Judaizing teachers within the Christian Church. Paul more clearly than any of the apostles

seems to have caught the true spirit of the Gospel in its contrasts with Judaism. This is true both of his doctrinal conceptions, and his practical application of the principles of the Gospel to all men, Jew and Gentile, alike. The catholicity of the Gospel with like terms of admission for all, the solidarity of the whole human race in the sin of its first parents, and the true brotherhood of all believers in Christ were great truths which were forged in the fires of earnest controversy. It also was made plain what were the temporary and what the permanent elements in religion, as the relations between Judaism and Christianity came to be better understood.

6. In the last place, no survey of the sources of Paul's theology would be complete that left out of account the special revelations which Paul had. He refers frequently to such communications, especially in regard to the Gospel as a mystery hidden from the ages, till now made known by revelation. He also speaks of having been carried up to the third heavens and learning some wonderful things there. * He seems to have had visions or dreams by which the will of God was made known, as in the case of the man of Macedonia. In his letter to the Galatians he is careful to say that the Gospel he was preaching was not received from man, nor was it taught to him by any one, but that it was given by the revelation of Jesus Christ. He also speaks of God revealing his Son to him, and that he conferred not with flesh and blood concerning the substance of his preaching. In going up to Jerusalem, fourteen years after his first visit after his conversion, he says that he did so by revelation. And so, all through, he makes the claim to have received new messages from God in a special way.

The contents of these revelations are a very important part of Paul's theological teaching. They provide really new elements, and give an enlarged vision of the area of Christian truth. This element is closely associated with that which came from Paul's actual experience, and sometimes it is not easy to keep them apart. In both cases the Holy Spirit plays an important part; in the one case truth already known was made vivid and vital in his experience, and in the other new truths were supernaturally communicated. But in both cases we have sources of certain elements in his remarkable doctrinal system. This last source is the deepest

of all the fountains whence Paul's theology came.

Thus we have merely mentioned in a very hurried way the varied springs whence the splendid streams of Paul's theology have flowed. The Jewish Scriptures, Gentile philosophy, the teaching of Jesus, his own conversion and experience, the conflicts he had with Judaism, and special divine revelations, constitute the sources merely named. Of course, these are not all of the same value and authority. Gentile philosophy and Jewish conflicts only made an indirect contribution, while the other four sources gave direct elements to Paul's system of religious teaching. It would be interesting to trace out the several doctrines which have come from these different sources. But this must be done at another time.

CHRIST'S VIEW OF HIS DEATH.

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That Christ's death is given the central place in the New Testament, and is described in sacrificial language, which connects our redemption from sin, with him as the Savior of the world, is scarcely open to dispute. Principal Fairburn says:—"This mode of conceiving his death is so integral alike to the history and thought of the New Testament as to deserve to be described as its organic and organizing idea.* Dr. Denny in his recent work, *The Death of Christ*, gives in the last chapter some results of his study, he says, "Another conclusion to which we are led is that the death of Christ is the central thing in the New Testament, and in the Christian religion as the New Testament understands it;" and he would make it the key to the nature of the unity of the Scriptures. But this interpretation of the teaching of Christ has been disputed, and is denied any authority from the words of Christ. As we have in the four Gospels our only source for the words of Christ, the appeal must be to them. Dr. Denny† thinks that recent criticism has made it more doubtful as to John's being the author of the fourth gospel, but Dr. Salmon,‡ an equally good,

**Expositor* for 1896, p. 277, 2nd Vol.

†*The Death of Christ*, p. 241.

‡*Int. to N. T.*, p. 53.

if not better authority, takes the opposite view. The Gospels were written either by apostles or their companions, the fourth in all probability near the close of the 1st century, the other three in the midst of the literary activity which gave us the New Testament. Thus they represent the apostolic mind just as much as the rest of the New Testament, and any difference is accounted for by the purpose for which they were written. In confining our attention to the gospels in the present study, we do it with a full recognition of the fact that Christ informed his disciples that their minds were to be enlightened, and that his work could only be apprehended in the light of its completion. If we assume that the miraculous is the incredible, then of course his deeds will be of little or no importance. But if we take Luke's reason for writing his Gospel, to give an account "concerning all that Jesus began both to do and to teach," as our guide, we will be inclined to give the deeds the preference. At any rate, they will be of equal value, and a due balance will be maintained in considering the facts of his life and work, and failure to do this vitiates much of the recent work upon this subject.

Recognizing the central place of this event, and the importance attached to it in the New Testament, Christ's view of his death, is a matter of vital interest to us. As a fact of history it is exceptional. We find no parallel to this exceptional fact, in which the sufferings and death of a person are given such pre-eminence. We can say, he came into the world to die. But to make this the whole truth, would result in failure to give full value to all the facts of his mission. In trying to ascertain his view, we must not overlook the fact that he was born among a people that furnishes a historical background and preparation for his mission. The reason of their existence as a nation was pre-eminently religious. With an inspired line of prophets, and an elaborate ritual of worship, they were taught by word and symbol their sinfulness, and need of something that would give them access unto a righteous and holy God. Therefore it was fit and proper, that the first intimation of the fulfilment, or bringing to completion, of all that Israel typified, should be made to and through one of the priests, the class specially set apart to minister for men, in things pertaining unto God. Of special significance are the words of all connected with the annunciation, birth, and presentation in the

Temple. They connect his coming with their highest hopes, and that he is to be a Savior and Redeemer. Through him is enlargement to come to Israel, and through them to all peoples. While he is to reveal God's mercy, he is to be a revelation himself. In perfect harmony with this is the testimony of John the Baptist. He refuses to be recognized as any one but the messenger who was to prepare the way for the Promised One, and announces his presence in their midst. The title, Behold, the Lamb of God, that taketh away the sin of the world, is the most striking thing in his testimony. Even Prof. Stevens, who concedes as little as possible to all such passages, acknowledges that it has a sacrificial meaning.* The taking away of sin is generally understood as being done by bearing it. The descent of the Holy Spirit, in the form of a dove, is symbolical of the completeness of the anointing for his mission. The place given to the account of the Temptation is also significant. Immediately after the Baptism, and before he enters upon his public ministry. Mark says: "Straightway the Spirit driveth him forth into the wilderness," where for forty days with the wild beasts, he meets the issues of his vocation as the sent One from the Father, and in the final struggle comes off victorious,—a victory that had its final triumph on the Cross. He must have given the account of his experience in the wilderness to his disciples, and its being placed at the beginning of the narrative, would point to the conclusion that he took up his public work with a definite conception as to the issue. Then the voice from heaven at his baptism, saying, "This is my beloved Son, in whom I am well pleased;" must have found a response in his Messianic consciousness, and coupled with the gift of the Holy Spirit, so filled his whole being, that he was inwardly impelled to seek the solitude of the wilderness, which ended in the experience given in the narrative of the Temptation, in which experience he was being perfected through obedience by faith in the Father. Whether this voice from heaven, which seems to be a combination of words from Ps. ii. and Is. xlii., would warrant us in identifying him with "The Servant of Jehovah," as Dr. Denney does,† there can be no doubt as to his identifying himself with "The Servant of Jehovah" in the synagogue of Nazareth. Andrews places this event in the

**Johanine Theology*, p. 185.

†*Death of Christ*, p. 14.

early part of the second year of his ministry.* Then at this time, he, whose whole life was surcharged with the Spirit of the Old Testament, must have known that in Is. liii. this Servant was described as the suffering One. Delitzsch says, of this chapter, "Every word here is written as it were under the cross at Golgotha."†

The cleansing of the temple, about three months after his baptism, is called by some the real beginning of his public ministry. When asked for a sign as to his authority for his act, he says: "destroy this temple, and in three days I will raise it up." John says that after the resurrection they understood the meaning of his words, and that he "spake of the temple of his body." This was at the Passover, when as Son he was cleansing his Father's house. During this time Nicodemus came to visit him. In the conversation, Jesus uses the words, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:" and these, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Some good authorities find in this "gave" a sacrificial reference. But the former sentence is the one to which we wish to call especial attention. It is repeated twice later in his ministry. In John viii. 32, he says: "When ye have lifted up the Son of man, then shall ye know that I am he." Just before these words he had been speaking of their dying in their sins unless they believed on him, of being sent, and of his relation to the Father. Again in John xii. 32, he declares, "And I, if I be lifted up from the earth, will draw all men unto myself, But this he said, signifying what manner of death he should die." This was spoken when the Greeks wished to see him, and was at the last Passover, when his teaching on the subject of his death was much more definite. But we have no reason to believe that the words meant anything different when used in the early part of his ministry. If these words were not genuine, it is not likely the writer would have recorded them, when ignorance of the meaning had to be confessed. This inability on the part of the disciples, and more so by the multitude, to understand his words, is a more reasonable explanation than to assume ignorance on the part of the writer.

*His chronology is used in this article, where sequence of events is noted.

†*Com. on Is.*, Funk & Wagnall's Ed.

He refers three times to the sign of Jonah, and the Synoptists record the incident that called forth the words which speak of the sons of the bridechamber fasting when the bridegroom is taken away from them. All the above references, with two exceptions, were spoken before the confession of the Messiahship by the disciples near Cæsarea.

There is another class of sayings that will help us to understand his final teachings on this subject. Early in his ministry, he claimed as the Son of man the right to forgive sins, which is a prerogative of God, and in the case of the woman who washed his feet with her tears in the house of Simon the pharisee, he said, "Her sins, which are many, are forgiven." He connects escape from death in sins with belief in him, and those who believed not were condemned already, but by belief in him they would not come into judgment. Eternal life was conditioned upon right relation to him, and it was impossible to be neutral concerning him. In John vi., we have the discourse about bread from heaven. He claims to be the "bread of life," and instead of modifying his statement in order to make it easier for them to understand, he adds: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood ye have not life in yourselves." This was the condition of abiding in the Father, and as the living Father had sent him, and he lived by the Father, all who would eat of him had life. In John viii. he speaks of the truth making them free, and "Every one that committeth sin is the bondservant of sin. . . . If therefore the Son shall make you free, ye shall be free indeed." In chap. x. we have the discourse about the fold and the shepherd. For an earthly shepherd to lose his life is a mere incident; but he as the good shepherd lays down his life for the sheep: "Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." In the possession of life in himself he is able to impart life to his followers. We fully recognize that there is a mystical element in the life "hid with Christ in God," and that penitence is a condition of its impartation, and that abiding in Christ is essential for its continuance. But we must not overlook the fact that it is as a sinner that man comes to Christ, for he said: "I am not come to call the righteous, but

sinner to repentance." We must not confuse the ground of impartation with that of continuance. And the moment we introduce sin into the question, and Christ does, we have to take into consideration God's attitude toward sin, for in its essential nature it is against God.

Keeping in mind, that Christ came not to destroy, but to fulfil, or bring to completion that which was typified by and through Israel, we will consider his acts and words after Peter's confession that he was "The Christ of God." This was a crisis in his life. His training was beginning to bear fruit. Now that they were apprehending something of his Person, the way was open for him to be more explicit in his teaching as to what it meant to be the Messiah of God. "From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." How unwelcome this was to the disciples is shown in Peter's rebuking him. But his words are treated by Jesus as a suggestion from Satan, and remind us of the struggle in the wilderness. He sets before them that there was a saving of life that was a loss, and a losing that was a gain, and that it was not in the power of man to gain life even if he had the world to give in exchange for it. A few days after this he took Peter, James and John up into a high mountain. He was transfigured before them, and Moses and Elijah came and talked with him "of his decease which he was about to accomplish at Jerusalem." A voice from heaven called him the beloved Son, "my chosen one," and they were to hear him. And John the Baptist is identified as the expected Elijah. Passing through Galilee, he again tells them of his death: as Mark graphically puts it, "The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again." When warned of Herod, he speaks of being perfected the third day, and that a prophet cannot perish out of Jerusalem. As the end draws near, he carefully plans his movements so that he may be present in the city during the Passover. On this final journey, something in his countenance amazed the disciples, and as they followed they were afraid. But he took the twelve again and taught them of his death, adding about the mocking, spitting, scourging, and the delivery unto the Gentiles. Not only the Jews, but mankind as

represented by the Gentiles were to have a share in his death. Then comes one of those unseemly strifes among the disciples as to having the chief place. After assuring James and John that they should have the privilege of sharing his cup and baptism, he tells them that places in his kingdom rested with the Father, and that service, not authority, was the ground of preferment, and the first shall be your servant, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Shortly after at the dinner given by Zacchaeus he said, "For the Son of man came to seek and to save that which was lost." If we recall the impossibility of a man's giving an exchange for his life, and the bondservant of sin only freed through the Son, it will not be difficult to see in the two sayings just quoted, his own conception of the place his death would have in the redemption of the lost, or those in bondage through sin. The Jews were familiar with the idea of a ransom, and Jesus by the parables of the prodigal son, and the pharisee and publican at prayer, knew that the slave or servant of sin was conscious of guilt, and that it gave the sting to conscience, and so he says, my life is given a ransom for many. Dr. Drummond says: "What chiefly concerns us, dealing with Jesus who spoke to common people on the level of their own popular thoughts, and in their familiar speech, is that sacrifice suggested substitution and expiation to them. And when Jesus said *lútron 'antì pollôn*, he knew they would interpret it in that way, and we cannot believe it was not in his mind, or that he deliberately allowed his disciples on this important matter, and at a time when he was ostensibly explaining the subject to them, to misunderstand him."* All sorts of objections have been raised to *ransom*, through an excessive literalism, but we cannot do better than quote a few words from Principal Fairbairn: "To require that every element in a figurative word be found again in the reality it denotes, is not exegesis but pedantry." "Where the end is redemption, emancipation, deliverance from the dark powers which hold man in bondage, the means are most correctly denoted a 'ransom.'"† The preposition, *'antì*, in this connection means "instead of," and expresses substitution.‡ His death was to bring some benefit to

**Kerr Lectures*, p. 274.

†*The Phil. of the Christian Religion*, p. 410.

‡*Crawford Atonement*, p. 21.

those for whom he died. This is indicated in his reply to the murmuring over the waste of the ointment when Mary anointed him. He said, "she hath anointed my body beforehand for the burying. And verily I say unto you, Wheresoever the (Matth. this,) gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

His acts during these days are so deliberately planned that their symbolical significance is evident; the triumphal entry in order to give the nation in the persons of its officials the opportunity to accept or reject him as the Messiah; his lament over the city; second cleansing of the temple; the withered fig-tree. The parables are unmistakable in their lessons as to the failure of the Jews in meeting God's requirements: and when the Greeks wished to see him, there is a third reference to his being lifted up, and the recognition that the hour had come when the Son of man should be glorified. But death is ever in view as is shown by the illustration of the grain of wheat not bringing forth fruit except it die, Conscious that he was the Messiah, it was his death as such, that would be followed by fruit, and this fruit was the good tidings for man.

In the light of the resurrection, choosing the Passover as the time of his death could not fail to have a sacrificial meaning to his disciples, especially when coupled with the institution of the Supper as a permanent memorial of it. Look at his words: "Take, eat; this is my body;" "Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins" (Matth.); "Take ye: this is my body;" "This is my blood of the covenant, which is poured out for many" (Mark); "This is my body which is given for you: this do in remembrance of me." "This cup is the new covenant in my blood, even that which is poured out for you" (Luke). John in this case as in others omits what the Synoptists have recorded. For comparison we will quote the words as given by Paul in 1 Cor. xi., "This is my body, which is for you: this do in remembrance of me." "This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me." That the Supper was to be a perpetual institution is implied in these words. And if as some insist, this "new covenant" only refers to that in Jer. xxxi. 33-34, it has

in it the forgiveness of iniquity and the not remembering of sins. This at once leads us back to the use of blood in the ritual service of the temple, and its connection with atonement in the guilt- and sin-offering. The blood represented the life, and so when the blood was sprinkled on the altar, it was accepted by God in lieu of the life of the offerer. The words "unto remission of sins," and "poured out for you," have practically the same meaning, and show that forgiveness and pardon were due to his death.

We can only refer to the unconscious prophecy of Caiphas, "It is expedient for you that one man should die for the people, and that the whole nation perish not;" the passages in which the necessity of his death is spoken of; also the idea of a covenant between the Father and Son, in which a people are given to him.

Christ often speaks of the joy and glory that awaits the completion of his work, and some would have us believe this was the only thought that was in his mind at the beginning of his ministry. But we also find it at the close when the prospect of his death seemed to be the most oppressive. Our own experience of joy over the recovery of the lost, will help us to understand the joy of Jesus when contemplating the completion of his work. And if we allow a causal relation between his death and the recovery of the lost, it will not only give a deeper meaning to this joy, but it will give us a rational explanation of the agony of soul experienced by him. The depth and mystery of his sufferings are so great, that we approach the consideration of them with reverence. They cannot be due to the suspension of the filial relation, for he was ever conscious of being the well beloved Son. To make the anticipation of pain the cause, would be to attribute to him a want of manliness and fortitude displayed by hosts of his martyrs. The part taken by man in his death will not furnish an adequate explanation of his sufferings. Principal Fairbairn would make this and the form in which it comes the cause of his shrinking from death. "But from the forces which work it and the form in which it comes he shrinks with horror and alarm." Noting the place that the elders and the priests took in his death, and that his act of grace made their sin the greater, he says, "And there was an even more intolerable element in the situation: the men who were combining to effect his death were persons he was dying to save, and by their action they were making the saving a matter more

infinitely hard, more vastly improbable, and changing the efficient cause of salvation into a sufficient reason for judgment.”* The first sermon after Pentecost did not view their acts in this light, and the cause is too narrow and local to account for the phenomena. The form, or cross, and its associations did make it a scandal to the Jews, and no doubt the ignominy of this mode of death was felt by Christ. And we have no interest in minimizing the grief caused by the forces having a part in the wicked deed. If this were all, it does not seem to be a sufficient cause, for that terrible agony which found its culmination on the Cross, when, in order that a too curious world might not gaze upon the humiliation which its Creator was willing to endure for sin, God kindly veiled with darkness the hours of his “unspeakable humiliation.”

After the request of the Greeks, his soul was troubled, overwhelmed, and his feelings unutterable, it was a foretaste of the garden. Before leaving the upper room and going into the garden, he applies to himself these words of Isaiah: “And he was reckoned with transgressors,” the things written of him were now come to an end, and the context of the words in Isaiah reads, “He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.” In the garden he was “greatly amazed” and “exceedingly sorrowful,” these experiences together with the “deadly horror” and sweat of blood, the thrice repeated “Father, if it be possible,” the angel “strengthening him,” and the agonizing cry on the cross, “My God, my God, why hast thou forsaken me,” carry us into the mystery of God’s official dealing with sin in the Person of the Son as the representative of man. He undertook it voluntarily, and with perfect confidence in the Father, for among his last words were “Father, into thy hands I commend my spirit.” Do we not find a key to these sufferings in the words of that chapter of Isaiah, which seems to have been in the mind of Christ constantly during these last days? Especially the words, “Jehovah hath laid (margin, made to light,) on him

*Articles and work quoted above.

the iniquity of us all." It was not his own sins, but our sins, and in that nameless agony, he was bearing the condemnation of the sins of humanity. "Sinless as he was, Christ could not meet sin's penalty without a nameless and strange dismay."* "God's condemnation of sin, which fell upon Christ on the Cross, consisted in this, that he died a death which was not his own, and which yet in a sense he made his own by his voluntary identification of himself with sinners; so that conscious of his own sinlessness, he suffered as their representative the penalty of God's displeasure at human sin, and acknowledged it to be just."† And when we remember that separation from God is one of the elements in the death that is due to sin, there is the possibility of an ingredient in that "cup" of his, that is beyond our imagination, yet we escape its dread reality by his not letting that "cup pass away from" him. In his choice of the Passover as the time for his death, a feast, that celebrated the deliverance from the bondage of Egypt, and the deliverance from death of the first-born of Israel through the sprinkled blood of the slain lamb, does he not teach us that his death is instead of the death of the true Israel, and that by it they are delivered from the bondage of sin? His life is indivisible, and had one great purpose, the redemption of sinners. This is not an isolated purpose, it has ramifications that touch the varied interests of the universe. Then, if redemption is central in his mission, his death, which is the climax of his life, must be the ransom from the bondage of sin. We do not believe any injustice is done to his deeds or words, when we say that Christ's view of his death was sacrificial.

*Drummond, *Kerr Lect.*, p. 267.

†Forrest, *Kerr Lect.*, p. 238.

Current Biblical Thought.

A New Edition of the O. T. A recent brochure that has attracted considerable attention in Old Testament circles, is Dr. RUDOLF KITTEL's "Studies and Considerations" upon "The Necessity and Possibility of a New Edition of the Hebrew Bible." He takes up the subject methodically, treating first of the origin of our editions and MSS. of the Old Testament, and of the Massora, or traditional Jewish text and pointing of the same. The second chapter describes the principal sources of error in pre-Massoretic times, namely, the two-fold alteration in the Hebrew script, the lack of proper division between the words, and the use of the so-called "vowel-letters."

Having traversed this familiar ground, the author presents the results of his own thinking in the third chapter, which, together with his concluding remarks in the sixth chapter, embodies the real contribution that he has to make to the subject. This is concerned with the point to be aimed at, in such a new edition of the Old Testament as he proposes. The ideal is of course the text of the "original autographs." This, however, is unattainable with the means at our disposal. The practical, the attainable text is "that text which the Jewish Church read in the 4th and 3d centuries, that is, about 300 B. C."

As the chief means to the attainment of such a text, we have the LXX. (whose text is itself by no means a simple matter to fix), the later Greek and Latin translations, the parallel texts within the Old Testament (for their own limited sections), and lastly, within narrow limits, conjecture. The author takes pains to make it clear, however, with reference to this last, that, if our text is to be a unit, we are not to strive in our conjectures primarily for the

original reading, but are to strive simply for the reinstatement of the text of 300 B. C.

The Septuagint Is Not the Bible.

One of the most valuable portions of this pamphlet is the last section of this same chapter, in which KITTEL rejects emphatically the notion entertained in some quarters that the LXX. is, broadly speaking, to take precedence over the Massoretic text which our Hebrew and English Bibles present to us. He speaks on this subject with no uncertain sound. "With all the high value which we may attribute to the LXX. as the textual critic's most useful assistant, still there can be no doubt that the tradition of the Synagogue was entirely correct when it gave the preference to that form of the text out of which the Massoretic text has developed, above every other recension of the Hebrew Bible then current, not excepting that of the Alexandrian translators The direction in which we have to move when searching for the best attainable Bible-text, can be none other than that direction in which the Massoretic text lies. This is what we must trace back to its beginnings."

In the remaining chapters, the author devotes his attention to the changes in the vocalization of particular word forms, which some have urged as indispensable if we are to represent adequately the pronunciation of Hebrew by those to whom it was a living language. He finds, however, that if we are seeking the pronunciation of 300 B. C., we shall do well to make few such changes, and those far from sweeping, whether we approach the subject from the point of view of Greek transliterations, or from that of Hebrew metrical theory. The entire impression left on the reader by these

chapters is that of a sane and careful scholarship.

Apart from KITTEL's opinions, and regarding the proposal simply on its merits, the great difficulty that appears to stand in the way of the attainment of such a desirable goal, is the impossibility of distinguishing between the LXX. as a *recension* and the LXX. as a *version*, save by means of the subjective judgment of the individual critic. Far from being a trivial matter, this subjective element would, we believe, enter so largely into the question as to be, in several books of the Bible, quite fatal to any unanimity of scholarship on the thousands of passages in debate. Witness, for example, the book of Jeremiah. It looks as though each scholar will have to be contented with making his own text, the textual critic putting into our hands a critical *apparatus* as complete, orderly and practical as it is possible to construct.

A Layman's Plea for Daniel.

Within the last few months there has appeared a second edition of "Daniel in the Critics' Den," by Sir ROBERT ANDERSON, K. C. B., LL. D. It is, however, a new work under the old title, rather than a second edition of the earlier work. That was a small treatise in answer to Dean FARRAR's "Book of Daniel," mainly an arraignment of the critics in general, and of the Dean of Canterbury in particular, as really incompetent to pass judgment upon the evidence in the case of Daniel's date and authorship. This later book embodies the same thought, but goes into the subject in a more methodical and exhaustive way. It is, in fact, a reply to Dr. DRIVER's "Daniel," in the Cambridge Bible series.

Dr. ANDERSON's position is probably quite unique. A layman accustomed to

the procedure and the laws of evidence prevailing in the courts of justice, he approaches the subject in the judicial spirit, and makes his appeal to judges and others in the habit of sifting and weighing evidence. "The capacity of fairly considering both sides of a controversy," he writes, "is not common, and the habit of doing so is rare. Therefore it is that the best judge is not the legal expert, but the patient, broad-minded arbitrator, who will calmly hear both sides of a case, and then adjudicate upon it without prejudice or passion." In another place he says: "In his 'History of the Criminal Law,' Sir JAMES FITZJAMES STEPHEN declares that as no kind of evidence more demands the test of cross-examination than that of experts, their proper place is the witness-chair and not the judgment-seat. Therefore when Professor DRIVER announces 'the verdict of the language of Daniel,' he goes entirely outside his proper province. The opinions of the philologist are entitled to the highest respect, but the 'verdict' rests with those who have practical acquaintance with the science of evidence."

The author gives us in another place a glimpse into the origin of his studies in Daniel. "The course of study which led me to these results was begun a quarter of a century ago, under pressure of doubts whether the Bible could withstand the attacks of the skeptical movement known as the 'Higher Criticism.' In accordance with my usual habit, I set myself to test the matter by examining the critics' strongest position. For their indictment of the Book of Daniel is supposed to be unanswerable, and I confess that at first it seemed to me most formidable. But no one who has much experience in judicial inquiries is ever surprised to find that a case which seems convincing when presented *ex parte*, breaks

down under cross-examination, or is shattered by opposing evidence. And this is emphatically true of the skeptical attack on Daniel. And let it not be forgotten that the present inquiry is altogether judicial. The question involved is precisely similar in character to issues such as are daily decided in our Courts of Justice. And one of H. M. Judges with a good 'special jury,' would be a fitter tribunal to deal with it than any company of philologists, however eminent. Due weight would of course be given to the evidence of such men as experts. But the *dictum*, so familiar to the lawyer, would not be forgotten, that the testimony which least deserves credit is that of *skilled* witnesses, for the judgment of such men becomes warped, by their habit of regarding a subject from one point of view only. (Taylor's 'Evidence,' Part III., Chapter V.)"

**Daniel Both
Early and
Accurate.**

While the author makes a reply, longer or shorter, to every one of the counts in FARRAR'S and DRIVER'S indictments of Daniel, yet he devotes the bulk of his space and his energies to answering these two questions which he justly terms the "main issues of fact." Was the book of Daniel in existence in pre-Maccabean days? And, Was any one of its visions fulfilled in later times? "If either of these issues should be found against the critics, their whole case would be shattered."

In answering the first of these questions, Dr. ANDERSON makes use of the usual arguments in favor of an early date for Daniel, including that latest one, drawn from the language of Ben-Sira as contrasted with the language of all the Biblical books including Daniel. He quotes Dr. SCHECHTER, who, in editing the

recently discovered fragments of Ben-Sira, wrote: "At the period in which Ben-Sira composed his Wisdom, (about B. C. 200), classical Hebrew was a thing of the past, the real language of the period being that Hebrew idiom which we know from the Mishnah and cognate Rabbinic literature."

The latter part of the book is occupied with an exposition and defence of the author's solution of Daniel's prophecy concerning the Seventy Weeks, together with its exact fulfilment in Jesus Christ. From the year 445 B. C., when from Artaxerxes to Nehemiah "went forth the commandment to restore and to build Jerusalem," till the triumphal entry of Christ into Jerusalem as its "Prince," the author finds that there were just the 69 weeks mentioned in Dan. ix. 25, provided that we take the "prophetic year" as equal to 360 days, that is, 12 months of 30 days each. To establish the justice of this procedure, he adduces several proofs: the length of time that elapsed between the investment of Jerusalem by the army of Nebuchadnezzar and the foundation of the second temple, was to a day exactly 70 years of 360 days each; in the chronology of the flood, the sacred writer uses months of 30 days each (cf. Gen. viii. 3, 4, with vii. 11); and finally, the book of Revelation uses a year of 360 days, since 1260 days (Rev. xi. 3, xii. 6) are made equivalent to 42 months, or half a week (Rev. xi. 2, xiii. 5). Like all the other solutions offered for the riddle of Daniel's weeks, this must be judged by each student of the sacred text on its merits. It is but justice to the author of this work to say that at least he has evidently endeavored to conform his theory to the text, rather than to distort the Bible to suit his theory. The same certainly cannot be said of all such solutions.

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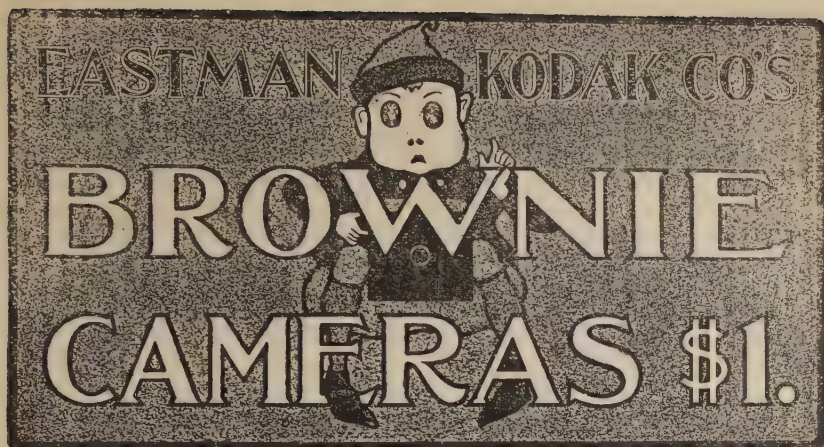
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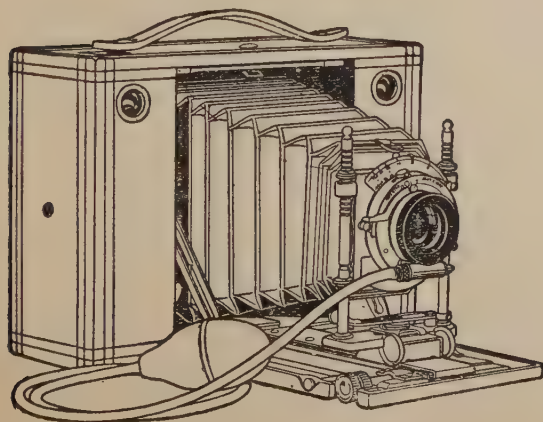
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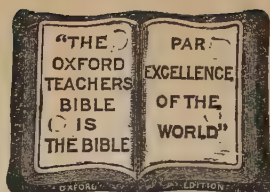
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Influence of the Apostle Paul.

What a ceaseless source of inspiration and exhaustless fund of suggestion is furnished by the career of the apostle Paul! Writers seem never to weary of the study of his life, it seems to be an inexhaustible treasure house from which students are continually bringing forth things new and old. So deep and wide is the impress that he left upon the formative stage of Christianity that in these later years profound and philosophic writers of analytic cast of mind have set themselves assiduously to prove that he dominated the nascent theology of the Christian dispensation and perverted it from that simplicity which was in Christ into something Jewish, scholastic and hard, which they love to call Paulinism, and from which they aspire to lead a revolt.

To those wanting in philosophic profundity and critical acumen this attitude towards the apostle Paul has always seemed strange, particularly in view of his somewhat conspicuous loyalty to Christ and Christ's teachings: his uniform exaltation of Christ; his constant jealousy for Christ's name and honor; his habitual appeal to Christ's glory as the ground of every duty; his undeviating fidelity to

Christ's gospel as the sole theme, the ultimate and inexorable criterion of sound teaching, and the measure of abiding success; his personal and passionate devotion to Christ pulsating like an everlasting life all through his writings, reminding one of that classic illustration of his soldiers' love for the great Napoleon, when one of them said to the surgeon "Cut a little deeper and you'll find the Emperor"—all these familiar and constant characteristics of Paul make it hard for the plain reader to appreciate the justice of a view which seeks to prove a departure of Paul from Christ and to recognize any urgent call for a reform of Paulinism in the interests of him whose life and love was Paul's only inspiration, and whose gospel was his exclusive theme, and whose cross was his sole and his supreme glory.

Such analyses, however, do mightily emphasize the influence of the man; scarcely a greater tribute could be paid him than to call a theology dominant twenty centuries after his death "Paulinism."

**"The Great
Apostle to the
Gentiles."**

By common consent Paul is referred to as "the great Apostle to the Gentiles." This

title has become so wedded to him that there would be little danger of any intelligent reader's failure to recognize him in such a reference. In this fact there is something very significant and suggestive. He was a Hebrew of the Hebrews, after the strictest sect of that religion a Pharisee, i. e., he was a separatist of the separatists, ingrained in that inveterate exclusiveness so eminently characteristic of all the Jews of his day, and pre-eminently so of the Pharisees as indicated by their very name.

It is evident from the autobiographical references in his speeches that Paul shared to the full all the prejudices of his class; when such a man becomes conspicuous for world-wide sympathies, the exponent of a universal gospel, it is one of the strongest proofs, though indirect, of a divine power in his heart and of a divine hand in his life. The career of Paul alone would form no mean evidence of the divinity of the Christian religion.

It is worthy of mention that the word Gentile in such connection is about equivalent to the word heathen. The world then was divided into two broad classes, the Jews and the Gentiles; as the worship of the true God was limited to the Jews, all others were heathen; to turn from the Jews to the Gentiles was to turn to the heathen, to become an apostle to the Gentiles was to become a foreign missionary in the strictest sense of the word; and that is just what the apostle Paul was. All these journeys with which the Sabbath Schools of our whole land have been concerned for the past six months, were literally foreign missionary journeys; whenever Paul is referred to as the Great Apostle to the Gentiles it is exactly equivalent to calling him the Great Foreign Missionary.

If this fact has been duly appreci-

ated and the opportunity wisely improved these six months of study in the Sabbath Schools ought to issue in a wide awakening of interest in the great cause of a world-wide evangelization.

Paul and Barnabas.

There is something interesting and beautiful in the relations between Paul and Barnabas. When the events narrated in Acts vii. 58; viii. 1; ix. 1, 2; xxii. 1-5; xxvi. 9-11 are considered, it was inevitable that the Christians should be suspicious of so sudden a transformation as was involved in Saul's conversion (Acts ix. 13, 14), and should show themselves exceeding shy of association with him. At this critical stage in his history Barnabas comes forward as Paul's sponsor (Acts ix. 27) and secures for him reception and recognition among the disciples and apostles. From this time the young convert and the old disciple are intimately associated. Naturally the older laborer is given precedence in the earlier references to them and we read of Barnabas and Saul; soon, however, the order changes and we become familiar with Paul and Barnabas and thus it has become fixed in history. The inherent force of the man irresistibly brought him to the front and kept him there pre-eminent. There is no indication anywhere of any jealousy on the part of Barnabas; how rare and how beautiful a trait this is! Instead of being envious of Paul's growing influence he seems eager to bring him forward and widen that influence to the utmost (Acts xi. 22-26). That both men were very human is clearly indicated by the breach between them over John Mark (Acts xv. 36-40). This difference is very interesting from several points of view. As neither party to the controversy seems to have been much concerned in self-

vindication, we have scant basis for adjustment of claims between them. The first and most important issue was that it exactly doubled their missionary force, resulting in two expeditions instead of one. The indications are that the alienation was neither deep nor lasting (Col. iv. 10; 2 Tim. iv. 11; Philem. 24). It looks very much as if Paul had revised his estimate of John Mark, that further knowledge of the young man's character had convinced him that he had been hasty in laying so much stress on one unfortunate incident (Acts xv. 38 cf. Acts xiii. 13). Such revision of judgment seems all the more likely when Paul had had time to reflect calmly on Barnabas' relations toward himself personally and the beautiful, unselfish disposition of the older, riper servant to bring forward his younger co-laborers, and the vindication of his maturer judgment by subsequent events. At the same time it is an incidental illustration of the fact that "we have this treasure in earthen vessels" and the practical results show plainly that in an overruling providence "the excellency of the power" is with God.

God Sovereign, Man Free. The human mind in all ages has been exercised over the seeming contradiction between divine foreordination and human free agency. They seem to be mutually exclusive and yet each is bound to be true. The Bible abundantly teaches, and human reason amply confirms, the truth that God is sovereign. That, he must be or cease to be God. A personal providence is absolutely dependent upon this as its fundamental premise; and unless such a providence extends so far as a control over the actions of men it is worse than futile; that his providence does exercise this control is taught in a multitude of explicit texts and assumed in

a multitude of others.

At the same time we are taught equally that man is a free agent; this is not only assumed and assured constantly in God's Word, but our own consciousness convinces us beyond the shadow of a doubt that we are free.

Yet the two truths seem utterly inconsistent with each other. In the narrative of Paul's shipwreck we have an illustration that has long been familiar to those wrestling with this perpetual difficulty.

After a three days' struggle with the storm Paul stands forth and assures the despairing crew of absolute safety, that he had a revelation from God that not a single life should be lost.

Eleven days later when the sailors were about to abandon the ship, Paul says to the officer in command of the soldiers, "Except these abide in the ship ye cannot be saved."

This statement in the face of a direct and positive and unequivocal assurance from God that no life should be lost, sounds exceeding strange. What more natural than the retort "Why, you have positively and unqualifiedly assured us of safety by a direct revelation from God; such being the case what difference can the departure of the sailors make?"

The soldiers, however, did not pause to cut this Gordian knot; instead of this, they cut the ropes that held the boats which formed the only means by which the sailors could carry out their plan. They did not seem at all embarrassed with the conflict between Paul's two statements; nor are men ever embarrassed in *practical* affairs over this conflict.

God had foreordained the safety of all on board that ship and in so doing he had also foreordained all the means necessary to the fulfilment of that purpose. Towards this fulfilment all contributed: Paul, the

soldiers, the sailors, each acting freely according to the indications of God's providence and the leadings of his Spirit. If any portion of the men had failed of its part, God's purpose would have failed of its issue: if the sailors had failed to work the ship through to the end, it would have been lost; if Paul had failed to warn the Centurion, the ship would have been lost; if the Centurion had failed to compel the sailors to stand by the vessel to the end, the ship would have been lost. All these contingencies, humanly speaking, enter into the case and all of them alike partake of the uncertainty involved in the actions of rational free agents; yet how perfectly and how naturally God brought about the certain fulfilment of his promise and prophecy!

A Side Light On Paul's Character.

Paul is great user of parentheses, and some of these parenthetical observations are very characteristic and very illuminating. There is one occurring in the narrative of the shipwreck worthy of notice.

The reader will observe that when making his address to the crew of the vessel (Acts xxvii. 23) to assure them of safety, he does not say, "There stood by me this night the angel of God saying, Fear not, Paul."

Such a declaration would seem sufficient for all the purpose in view; but at the same time Paul did not so put it. What he did say was:

"For there stood by me this night the angel of God, *whose I am and whom I serve*, saying, Fear not, Paul."

The words italicized are manifestly a parenthesis and a digression. They are not in any way essential to his message but he goes out of his way to bring them in. We think there is nothing accidental about the phrase or its usage. We find the same di-

gression in Rom. i. 9 and 2 Tim. i. 3. It is not at all likely that Paul in each of these several instances digressed for the purpose of imparting information; it would seem somewhat superfluous on his part to inform the church at Rome or his "beloved son" Timothy that he, Paul, served God!

On the contrary it seems to the present writer an instinctive tribute of personal and constant loyalty, a spontaneous overflow of a full heart at the mention of God's name.

It was once said of an eminent lawyer of very reserved disposition and very quiet demeanor, that no circle of men was ever left in any doubt of his piety. That when "riding the circuit," attending various courts, mingling with all sorts of people under all sorts of conditions and circumstances, he invariably in some indefinable but unmistakable way "held aloft his banner" and every one knew him for a Christian man. It was a beautiful tribute.

Evidently this pious lawyer had some way of saying in all his associations, "whose I am and whom I serve."

It seems to have been a characteristic of Paul to "hold up his banner."

"All roads lead to Rome." It was not strange that Paul's heart should turn in that direction and that he who had travelled so much and so far in the dispensation of the gospel committed to him should long to visit the world renowned capital of the great empire and to preach that gospel to them that were at Rome also. We hear him saying of a visit to Jerusalem, "After I have been there I must also see Rome" (Acts xix. 23). A little later in his history he has the promise that this desire of his shall be gratified. When confined in the castle for safeguard from the Jews, we read

(Acts xxiii. 11) "and the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

This revelation was doubtless very comforting and satisfying to Paul, holding forth an assured answer to his longing and his prayers. It was fulfilled to the letter; he did "see Rome," he did bear effective witness in that great city and he lived to see abundant fruit of his testimony there.

But how strangely was the promise fulfilled! In a way altogether different from any forecasted in his own mind or desired in his own prayers, Paul visited the world's capital. God's ways are not ours. This truth must have been borne in upon his mind when as a prisoner with his guard he met the brethren at Appii Forum and the Three Taverns. There lies latent a great deal of reflection in a very small word when the narrator writes,

"And so we came to Rome."

Inspiration.

The Sabbath School lesson for June 21st offers opportunity for much needed emphasis on a doctrine of fundamental importance. The golden text does not seem a happy selection when we consider the title assigned to the lesson; it would have been more in harmony with this title to have made either the sixteenth verse of the third chapter or the second verse of the fourth, the golden text.

The predominant emphasis of the context is the inspiration of the Scriptures and fidelity to this Word as the theme of the preacher at all times and under all circumstances; a fidelity which Paul rejoiced to have always maintained and for which he confidently expected a crown. Just at this particular time there is no

truth of greater practical value or of more timely importance. Upon the firm maintenance of it in its integrity depends the whole future of revealed religion.

Unless it be so maintained it looks as though religious faith might be doomed to drift into some sort of pale, ghostly, vapid Deism without life and without force. Each successive year seems to mark the Inspiration of the Scriptures more and more clearly as "the doctrine of standing or falling church."

S. M. S.

* *

The Laws of Hammurabi.

In the winter of 1901-1902, M. J. DE MORGAN, director of the French excavations at the ancient acropolis of Susa, exhumed a block of diorite, seven feet and a half in length. Upon it were engraved the figures of a man and a god, both in bas-relief, and a long inscription. Examination revealed the fact that the sculpture represents the great Babylonian king Hammurabi, Abraham's contemporary, in the presence of the sun god, and the inscription consists of a code of laws two hundred and eighty in number. The "father to his people," as the king styles himself, promulgated in durable form and for public information, the civil laws of the kingdom. This particular copy stood originally in the chief temple at Sippar, the Sepharvaim of the Old Testament, and a duplicate was erected in the great temple of Marduk at Babylon. This stele remained at Sippar perhaps a thousand years, until at length it was dragged away as booty to Elam; but, though the great stone was removed, Hammurabi's collection of laws lingered within the knowledge of the Babylonians and Assyrians and existed among them in written copy for

fifty generations, for seventeen centuries, after Hammurabi's death.

The stone discloses to the modern world the high development of ancient civilization in its social aspects. The life of man as a member of society was beneficently regulated, and legal protection was thrown around the rights of the individual, even about the humble and the helpless.

Furthermore, this stone document is a code. The great king was doubtless a legislator: but a more excellent glory is his. He codified law. He was a man four thousand years ago who discerned the importance of collecting the laws of the realm which related to the social life of the nation, grouping the related ones, and giving them the widest publicity. Hammurabi is the earliest codifier known; the first name in a list which includes Moses and Justinian and Napoleon.

Their Relation To the Laws Of Moses.

The stone awakens interest in the close resemblance observable between many of its laws and the enactments in the Hebrew Book of the Covenant. They show outward likeness to many of those Hebrew statutes in beginning with the word "if." Then there is material resemblance. In twenty-four or twenty-five instances the two bodies of legislation treat of the same injury to person or property. This coincidence is, of course, not surprising, since just these misdeeds and mishaps occur in every community of men under the sun, and must receive notice in any code of laws dealing with civil life. It is more remarkable that in so many instances, the same classes of people, particularly the less fortunate members of society, were regarded by both Babylonians and Israelites as possessing rights that could be recognized by the State. But what is most remarkable

is, that in fourteen instances at least the Babylonian and Hebrew law imposes the same, or practically the same penalty for the same offence. To a remarkable degree the two peoples shared the same conception of justice. It is not necessary to assume, nor is it probable, that the Hebrew legislator had the laws of Hammurabi before him in the wilderness; but it is certain that Israel inherited from some source the conceptions of justice and the judicial customs which existed among the Babylonians in the days of Hammurabi.

The Inspiration Of Moses.

In the letter which the German emperor published apropos of the lectures of Dr. DELITZSCH on *Babel and Bible* occurs this statement and elucidation of his Imperial Majesty's belief. "It is to me self-evident that the Old Testament contains a number of passages which are of the nature of purely human history and are not 'God's revealed word.' . . . For example, the act of the giving of the law on Mount Sinai can only symbolically be regarded as inspired by God, inasmuch as Moses was obliged to resort to the revival of laws which perhaps had long been known, possibly they originated in the codex of Hammurabi."

From the context it appears that the Emperor confuses revelation and inspiration. With that common confusion we are not at present concerned. "Symbolical inspiration" is, however, a striking expression. To be sure it is more sonorous than informing; but it suggests the propriety of considering for a moment what we mean by the divine origin of the Decalogue and the Book of the Covenant. How was the law of God given by Moses?

It has never been the thought of the Church that these laws were new

laws. The historian, indeed, states that God spake the Ten Commandments audibly, without the intervention of man or angel, to the people. The Israelites stood at the foot of Mount Sinai, saw the fire and the smoke, and heard God with an audible voice proclaim the Decalogue (compare Ex. iii. 4; Math. iii. 17; xvii. 5; Acts ix. 3-7).

But the historian does not state, and the Church has never understood or thought, that these laws were new. In fact it had long been known that idolatry, proscribed in the second commandment, was abhorrent to Jehovah (Gen. xxxv. 2). Believers in the unity of the Pentateuch, or at least in its historicity, have ever held that the Sabbath day was instituted long before the fourth commandment was promulgated at Sinai. Long also before Israel heard the law at Sinai it was known that murder and adultery and theft are sins against God, and punishable by man (Gen. iv. 9-15; ix. 6; xx. 3, 5, 6; xxxi. 32, 37; xxxiv. 7; xlv. 9).

The ten laws at Sinai were given by God; but they were not, in every instance at least, new. The significance of the transaction lay not in the novelty of the legislation, but in the fact that God made recognized moral obligations the fundamental law of his kingdom and, by the tenth commandment, probed back of the outward act into the inner nature of man and located the source of sin in the evil desires of the heart.

The main portion of the Book of the Covenant consists of statutes based on the covenant law of the Decalogue. They were not spoken directly by God to the people. Moses was called up into the mountain to receive them. Concerning these statutes and judgments also the old orthodoxy has not thought it necessary to believe that they were wholly new. It was known that, in certain cases at

least, old laws were reaffirmed and old customs were made laws of the kingdom. Compare Ex. xxi. 12 with Gen. ix. 6; xxi. 25 with Gen. ix. 5; xxiii. 15 with Ex. xii. 2; and xxiii. 18 with xii. 10. The discovery of the codex of Hammurabi accordingly raises no problem of inspiration. It does not alter the situation in the least. It performs the welcome function of enabling the student of the Bible to trace more of these ordinances back into the period before Moses, than he had heretofore been able to do.

Moses was inspired; but, a body of laws hidden from the foundation of the world was not revealed to him. Moses was a prophet. So the Scriptures declare. He was inspired as the prophets were inspired. He was under the influence of the Holy Spirit, whereby he was made an infallible communicator to his fellow men of the mind and will of God. Moses spent forty days in the mountain in communion with God. The Spirit of God enlightened his mind concerning the nature of the kingdom; led him infallibly to choose the laws appropriate to the condition of the people and adapted to discipline them in the spirit of the kingdom; and prompted and controlled and enabled him to frame a system, more or less out of old materials, yet distinguished from all known legislation of contemporary peoples by its humanity, by its amelioration of the hard lot of the unfortunate, by its extrication of the conduct of man from civil relations merely, and the exhibition of that conduct in relation to God also, by its power to lift the secular life into the true service of God. This work was not due to "symbolical inspiration." It was real, potent inspiration. And the result was that it secured for the kingdom of God a body of legislation which expressed God's will truly and ade-

quately, was the nice instrument prepared by God to work out his purposes, possessed the authority of God, was the instruction of God to Israel, was properly introduced by the statement, "Thus shalt thou say to the children of Israel," and referred to as "the words of Jehovah."

The Codification Of the Law by Moses Timely. On the exodus of the Israelites from Egypt writing is mentioned as practised among them. Moses is the writer. It is expressly affirmed that he composed several songs, and wrote an account of the battle with Amalek, the Book of the Covenant, an itinerary of the journey of Israel from Pithom in Egypt to the eastern bank of the Jordan at Shittim: poetry, history, law statistics. Such productions of the mind and pen were not new to men. Human thought had long been finding literary expression in these divers manners. Written poetry in celebration of martial deeds was a form of literature familiar to the educated men of Egypt in Moses' time. It was, moreover, already the custom for Egyptians who traveled in foreign parts to write itineraries of their journeys. Kings had the story of their wars recorded in narrative form and depicted. History and literature had obtained a place for themselves in the life of men. And Moses was simply obeying the literary impulses of his times when he celebrated events in song, and recorded them in prose, and drew up a list of encampments. Was he doing so when he formed a code of laws? The codex of Hammurabi brilliantly answers that question. In the codification of the laws Moses was following the literary and practical instincts of his time. The practical value of codification and publication had long been discerned by man. And so it comes to pass that, exam-

ined in the light of history, the work that the Hebrew records ascribe to Moses is seen to be just such work as the enlightened founder of a nation and the organizer of its civil and religious life would, or at least might, have undertaken in the days of Moses. There is no anachronism in his work.
J. D. D.

* *

An Infinite Nature versus God.

GOETHE is reported to have remarked once to LAVATER "A voice from heaven would not convince me that water burned or a dead man rose again." This sufficiently energetic expression of invincible scepticism is the index of the strength of the prejudice against the supernatural, which leads many into the adoption of any expedient rather than to admit the occurrence of real miracles. Mr. HUXLEY's expedient is not, like GOETHE, to deny that the event happens, no matter what the evidence for it may be; but to deny that any event that happens, no matter how extraordinary it may be, is beyond the powers of nature. "Nature," he says, "means neither more nor less than that which is; the sum of phenomena presented to our experience; the totality of events, past, present and to come. Every event must be taken to be a part of nature, until proof to the contrary is supplied. And such proof is, from the nature of the case, impossible."* "No event," he explains, "is too extraordinary to be possible."† "Every wise man will admit that the possibilities of nature are infinite."‡ "In truth, if a dead man did come to life, the fact would be evidence, not that any law of nature had been violated, but that these laws,

*Hume, p. 129.

†Ibid., p. 131.

‡Ibid., p. 133.

even when they express the results of a very long and uniform experience, are necessarily based on incomplete knowledge, and are to be held only as grounds of more or less justifiable expectation."§§ The most apparently impossible event, "for aught we can prove to the contrary," "may appear in the order of nature to-morrow."** Accordingly on the happening of anything extraordinary Mr. HUXLEY would not infer "miracle," but only "enlarge his experience and modify his hitherto unduly narrow conception of the laws of nature;" that is, he would "frame new laws to cover our extended experience."* To men of this mind, it is clear, the proof that the extraordinary events recorded in the Biblical narration really happened would never prove the occurrence of "miracles." They would assume at once only that they had hitherto misconceived the capabilities of the powers inherent in nature, and proceed to "frame new laws to cover the extended experience."

Non-Miraculous Christianity.

A position not essentially different from this, is occupied by many Christian theologians of the "liberal" type. For example, Prof. MÉNÉGOZ in his address on *The Biblical Idea of Miracle*† argues that little towards the validation of "miracles" has been accomplished when it has been proved that the alleged facts are really historical—as he is frank to admit can be proved in the case of very many of them. It still remains to be proved that these historical occurrences are "miracles."

"When it has been demonstrated to us," he says, "that all the facts related in the Bible are *historical*, it has not yet been proved that they are

due to a special and miraculous intervention of God. In certain cases it is possible to prove absolutely conclusively the reality of an extraordinary phenomenon; but the proof stops there; it cannot proceed further; it is impossible to demonstrate that this extraordinary fact is due to a supernatural divine action, that it is not the effect of a natural cause. We must make full account of the impossibility of proving a miracle. If the Academy of Medicine sees a leper healed by a word, it will seek for the natural causes of this effect, and will not regard itself as in any way bound to see in this cure the finger of God. Facts exceedingly extraordinary may be observed among the fakirs of India, the secret of which our Christian missionaries seek after, but in which, despite their miraculous character, they refuse to recognize supernatural phenomena."

To men like Prof. MÉNÉGOZ, therefore, the establishment of the actual occurrence of the extraordinary events narrated in the Scriptures, still leaves the question open whether "miracles," strictly so-called, have ever occurred. They are predisposed to refer all such events to natural causes, and to assume beforehand that they happen along the lines of natural law.

Legitimate Enquiry After Law.

This attitude of dogmatic rejection of the very idea of a "miracle," it is scarcely worth while to turn aside to reason with. Essentially unreasonable in itself, it is not accessible to reason. To demand that, in all our investigations of the miraculous, we shall take with us, as our major premise, the proposition that the truly miraculous is impossible, is the foreclosure of all discussion. It is the arbitrary imposition of an *a priori* theory of the relation of God to the universe upon all investigation, and therefore the fatal limitation of the results of the investigation to the bounds of the preconceived theory. Only foregone conclusions can be

§§Ibid., p. 131.

**Ibid., p. 134.

*Ibid., p. 133.

†P. 40.

reached under such conditions, and, as we start with our conclusion, we may as well save ourselves the labor of the journey by which we pretend to reach it. If it were only these theoretical deniers of the possibility or provableness of miracles that we had to deal with, we might suitably decline the task, therefore, of inquiring whether the extraordinary facts recorded in Scripture and validated as actually occurring, may not be subsumed under the category of natural law. But as Dr. MOZLEY points out* this question is raised by a very different class of persons also, and in a very different spirit. There are many who have not foreclosed the question of the possibility or of the provableness of "miracles," and who do not approach the study of the Biblical "miracles," therefore, with the foregone conclusion that they must be subsumed under the category of "natural law,"—though they stretch that category beyond the breaking point—who yet in their legitimate efforts to understand the real character of these "miracles" moot the question whether they may not be, and are not to be conceived of as, wrought through the medium of natural forces and, therefore, within the domain of natural law. This is a perfectly legitimate question to raise at this point, and it deserves a candid consideration and a fair solution before it can be affirmed with confidence that any events deserving the name of "miracles," in the strict sense, have ever occurred.

The Biblical Idea of Miracles High. In approaching the consideration of the question thus raised, in this candid spirit, the first fact of importance that meets us is that the agents in the performance of the wonderful works recorded for us in the Scriptures, and

the agents in recording their occurrence for us in the pages of the Scriptures, are unanimous in viewing them, not as extraordinary events performed through the medium of natural forces, but as the immediate products of the energy of God. We have already had occasion to refer to Prof. MÉNÉGOZ'S lecture on *The Biblical Idea of Miracle*. To Prof. MÉNÉGOZ'S own notion of what a miracle is, we attach very little value: it is a notion which grows naturally out of his peculiar theological position in general. But the very peculiarity of his theological position (which involves, among other things, emancipation from the authority of Scripture) has perhaps conduced to his reading Scripture, on a point in which it is not quite at one with the so-called "modern spirit," with open eyes. At all events he seems to us to have caught and stated the Biblical idea of a miracle with unusual exactness and accuracy, and we shall avail ourselves of his words to state what we believe that idea to be.

"In all these narratives," he says,* "the miracle is invariably considered a phenomenon contrary to the natural order of things. It is precisely this that gives it its peculiar character, its character of miracle. I have no wish to contend that these facts, so far as they are historically established, really took place contrary to the laws of nature. This is a question we are to discuss later. What I wish to say is that the Biblical writers saw in the miracles which they recount, not facts which are natural, and simply surprising, astonishing, extraordinary, but phenomena which are contrary to the natural course of things, or as we should say, to-day, contrary to the laws of nature."† "I have reached the assurance that the Biblical notion differs in nothing from our current notion, from the popular and historical notion, which sees in miracle a violation of the laws of nature, or, if you prefer it, a suspension of those laws, or a derogation

* *Lectures on Miracles*, p. 118.

* *The Biblical Idea of Miracle*, p. 25.

† p. 25.

from those laws. . . . The miracle is always considered a supernatural intervention of God in the natural order of things. This conception of the writers of the Old and New Testaments was also that of Jesus Christ. That is made clear to us by that word of his to his disciples—which was no doubt hyperbolic but very characteristic of Jesus, 'If you had faith as a grain of mustard seed, you would say to this mountain, 'Remove hence and be cast into the sea,' and it would be cast thither.' It could scarcely be declared more clearly that a miracle is contrary to the natural order. And I add that I am convinced that Jesus and the apostles firmly believed in the reality of all the miracles recounted in the Old Testament,—as the authors of the New Testament did not for a moment doubt the reality of the miracles that they reported in their writings.* "We see that in reducing the miracle to a natural fact, produced by laws of which we are ignorant to-day but which may be discovered to-morrow, we destroy the Biblical idea of the miracle, and shake instead of strengthening, as we imagine, faith in the miracle itself. This is one of the minor causes of the feebleness of an apologetic which, while asseverating its orthodoxy, nevertheless more or less deserts the doctrines. In contrast with the apostles, who *accentuate* the miraculous character of the working of Jesus, in order to throw the greatness of his person into relief, these apologists in the effort to obtain from our contemporaries the admission of the truth of the evangelical accounts, endeavor to *attenuate* their miraculous character, and even to efface it as far as possible. This tendency will suffice to reveal to us the difference between their conceptions and those of the Biblical writers."†

Is the
Biblical Idea
Authoritative?

Now, of course, the value we attach to the idea of the nature of a miracle entertained by the Biblical writers and by the workers of the miracles recorded in the Bible, will naturally vary very much. There are some of

us who look upon the authority of these teachers as so high, that the ascertainment of their view of the matter will settle the question for us. Others, no doubt, will, like Prof. MÉNÉGOZ himself, attach no more importance to the ascertainment of their view than they would to the ascertainment of the conception of Plato as to the origin of the world. Surely this is, however, an extreme position. Surely, even on the lowest estimate of their authority as teachers, some significance should be attached to the conception of the nature and mode of a miracle characteristically held by all those through whom these works have been wrought. The notion of a miracle entertained by Jesus and Paul, say, by whom these extraordinary works were certainly wrought, if the historicity of any of the Biblical miracles be granted, is certainly worthy of our highest respect, and should not be set aside except on the most decisive grounds. So much weight as this, in any event, should surely be accorded to the Biblical notion of a miracle.

Some Biblical
Marvels
Undoubtedly
"Miracles."

The next thing that strikes us regarding the extraordinary events recorded in the Scriptures is that some of them, at all events, cannot possibly be conceived to have been wrought through the medium of second causes. If they be adjudged historical and to have actually occurred, they must needs be conceived as the immediate product of the divine energy. DESCARTES says crisply: "*Tria mirabilia fecit Dominus; res ex nihilo, liberum arbitrium, et hominem Deum.*" We may for our own purpose be permitted to amend this, by saying there are three of the extraordinary works of God recorded in Scripture which can by no finessing

*Ibid., p. 27.

†Ibid., p. 30.

be subsumed under the category of natural law: Creation, the Incarnation, and the Resurrection of Christ. And the admission of the truly miraculous character of these three, will not only itself suffice to fill the category "miracle," taken in its strictest sense, with an undeniable content, and so to vindicate the main proposition 'that miracles have happened;' but will tend to drag into that category others in their train. Says a solid writer, with much point:

"The history of the Old Testament commences with the first miracle on record,—that of a creation by a Creator. The history of the New Testament begins with the incarnation of the Son of God for the salvation of man. The former of these two is the distinctive article in the creed of the theist, and denied by none but the atheist. The latter of the two is the distinctive article in the creed of the Christian, and denied by none except those who must forfeit that name. Between, or intimately connected with, these two commencing and crowning miracles of the Bible, so strangely alike and so strangely unlike, are found arranged all the other miracles on record, deriving from these two an explanation and a meaning which nothing else can furnish. It is not enough to say that the man who, on the authority of the Bible, believes in the creation and the incarnation,—that is to say, the man who is not an atheist or an infidel,—is bound in consistency to believe, on the same authority, every other miracle of Scripture. That is true. But much more than this is implied in those two grand manifestations of almighty power, that stand as sentinels at the commencement and the close of the record of God's supernatural acts upon the earth; and much more that is fitted to cast light on the proper nature and evidential character of miracles."*

**How Large Is
This Class?** That the act of Creation was an immediate operation of God's power without all means, is inherent in the very nature of the

case. The matter is scarcely less clear in the case of the Incarnation, which consists in the intrusion of the very person of the Son of God himself into the sphere of law. Nor can there lie more doubt in the instance of the Resurrection of Jesus. If on his death he really "descended into hell,"—that is to say, both the Divine Spirit and the human soul that had hitherto been clothed in the body that hung on the tree, departed into "the other world"—then, his resurrection involved something over which "natural forces" could have no power—namely the return of the departed Spirit and soul to the clay. And if this be true, it would seem to carry with it the truly miraculous character of all resuscitations from the dead, whether recorded in the Old or in the New Testament. It may not be a matter of surprise when Prof. HUXLEY speaks of a resuscitation of a dead man as capable of possible subsumption under a law of nature. But we are confounded when a Christian theologian writes: "With our imperfect knowledge of the conditions of life, we are not justified in saying with confidence that the dead could not be restored to life by some, to us, unknown combination of physical forces."* Are then life and death questions of merely physical forces? Can physical forces in any conceivable combination be accorded the power to compel the soul to return from Hades and reinhabit its earthly tenement? One would like to know what conception Dr. BERNARD entertains of life—and especially of human life—and of the restoration of life to a dead body. Certainly he never learned from Scripture to treat matter as the Lord of life, or to see in physical forces the source of human vitality. From the resurrection of the dead we may advance to other mi-

*BANNERMAN, *Inspiration*, p. 58.

*Dr. J. H. BERNARD of Dublin in *Hastings' Bible Dictionary*, III. p. 888.

acles which have to do with spiritual entities, such as, for example, the cure of demoniacs, which can scarcely be subsumed under the operation of natural forces. And by another line of advance we would proceed to all miracles of a distinctively creative nature, such as the multiplication of the loaves and fishes, and the turning of water into wine,—in both of which the production of artificial products due ordinarily to manufacture and man's device are in question. But we need not go far into detail. It is enough to call attention here to the certainty that some of the miracles recorded in the Scriptures—however many, however few, makes now no difference—are veritable “miracles,” “flashes of the will that can,” without possibility of explanation on any other basis; and to the natural tendency that exists to work out from them as a centre to the inclusion in the same category of others more or less like them. Just because some are certainly miracles of this order, a presumption is raised that others also may be of this order; and this presumption may not unnaturally grow upon us until we are inclined to assign to the same group many which in themselves would never have suggested this classification.

**Abstract
Explanations
versus Concrete
Happenings.**

A third important fact now claims our attention. This is that we have no right to apply our abstract

categories to the Biblical miracles in a mechanical manner. The question is not, in the case of each of them, whether such an effect as that produced can possibly be produced by natural forces; but rather whether it was on the occasion recorded probably produced by natural forces. The conditions and circumstances must be taken into account; and it is whether the effect recorded

can be believed to have been produced by the natural forces present and active at the place and time of its production that we need to investigate, and not the merely academic question whether a similar effect is capable of being produced by natural forces in other times and circumstances than those that then obtained. Telegraphs, telephones, wireless telegraphy did not exist in Biblical times and cannot be utilized to explain the Biblical marvels: nor can any other appliances not then existent and in use. Men seem often to proceed in their reasoning on the assumption that, if any possible way can be imagined in which natural forces can be made to simulate the effects of miraculous action recorded in Scripture, it is fair to assume that these effects were produced by means of these natural forces operating in this way. Nothing could be more hopelessly academic than such an abstract manner of dealing with concrete facts. At this rate, the tricks of the magicians of Egypt would be made to confound the miracles of Moses. We have no right to call in for the explanation of these marvels any other natural forces than those that can be shown to have been present and operative at the time and place of the performance of the marvel. We have no right to assume that Jesus made use of wireless telegraphy to ascertain that Lazarus was dead: that the secrets of chemistry were utilized by him in the making of the wine at Cana: that a hidden magnet was employed to make the axe-head rise in the water; and the like. The point never is, Whether natural forces may not be made to simulate these effects? The question is, What were the actual forces really employed for their production? It is remarkable how many of the so-called natural explanation of the miracles of

Scripture become absurd when they are confronted with the conditions of time and place.

**The Test of
the Pudding
Lies in the
Eating.**

So true is this, that probably the very best refutation possible of the notion that the Biblical miracles may be the product of natural forces would be supplied by just the attempt to apply it throughout the whole list. Attempts to do this were actually made, as all know, by the Rationalistic interpreters of the end of the eighteenth and opening of the nineteenth century. The classical instance is the explanation of the Gospel miracles which was essayed by Dr. PAULUS. Each miracle was carefully expounded as a natural occurrence: and in the effort to carry this method of exposition through, a mass of improbabilities, of bizarreries, was accumulated which presented a greater impossibility to belief than the supernatural itself. Probably no such series of interpretations invented to-day, could exhibit the gross bad taste and crass absurdities of that of PAULUS. But it is certain that none would succeed any better. The strength of the suggestion that the Biblical miracles may have been the product of natural forces, lies in its vagueness; once attempt to explicate it in detail, and it is sure to break down of its own weight. STRAUSS himself executed justice on PAULUS, and pointed out that his stories involved a greater miracle of inaptitude than the miracles themselves could involve of power. Such experiences certainly should teach us at least that either the recorded miracles were veritable miracles, or else the events never occurred as recorded. No middle ground is tenable.

**"Miracles" Only
One Class of
Supernatural
Events.**

But, it may be said, even when full allowance is given to these considerations there yet remain some among the marvels of Scripture which may be believed to have been wrought through the medium of second causes. Indeed, there are some in connection with the working of which second causes are explicitly mentioned as their proximate causes. This is no doubt true. We can have no interest in contending that all the marvels of Scripture are, without exception, miracles in the strict sense. It is enough to show that some of them are such beyond question, and that the presumption is that many more belong to this variety of marvels. Let it be conceded that others may possibly belong to the order of "special providences,"—that is, events brought to pass obviously by God indeed, but through the medium of second causes. And let it be conceded that between these two classes there may stand certain others of the correct classification of which—whether as "miracles" or "special providences"—we may justly cherish some doubt. This is a natural state of affairs with reference to a series of wonderful works, recounted to us in popular rather than in scientific language. Meanwhile it stands firm that "miracles" in the strict sense have happened: that accounts of them are given us in the Scriptural record; and that the class tends to grow ever greater in number as we attend more closely to the details of the accounts as they are set down in the record; to the obvious convictions of their narrators regarding them; and to the limitations of time, place and circumstances of their occurrence.

B. B. W.

THE PREACHER OF THE SERMON ON THE MOUNT.

REV. T. T. CHAMBERS, SARATOGA, N. Y. *

"Back to Christ" is the rallying cry of an influential and increasing school. With the watchword as a watchword every earnest and thoughtful Christian must be in full sympathy. But it denotes widely divergent attitudes and tendencies. It may indicate reverent submission to the Lord Jesus, and hearty, humble acceptance of all his teachings. Or it may represent the rejection of every word of his that points toward a supernatural origin or divine nature. Dominated by the purpose to draw the picture of a humanitarian Christ, men cry a return from the epistles of Paul to the supposedly simpler instruction of Jesus of Nazareth. It is contended that the gospels carry an authority that cannot be extended to other portions of the New Testament, and that within the gospels circles of inclusion and exclusion must be drawn. The Sermon on the Mount is held forth as a sufficient standard of faith and practice, and among the teachings of the great Teacher these are accorded a unique and preëminent position. This is the claim of Dr. John Watson in "The Mind of the Master;" "The Religion of Protestants, or let us say Christians, is not the Bible in all its parts, but first of all that portion which is its soul, by which the teaching of Prophets and Apostles must itself be judged—the very words of Jesus When Jesus founded that unique society which he called the Kingdom of God, and we prefer to call the Church, it was necessary that he should lay down its basis, and this is what he did in the Sermon on the Mount. . . . It was an elaborate and deliberate utterance, made by arrangement and to a select audience. It was Christ's manifesto, and the constitution of Christianity. . . . Among all the creeds of Christendom, the only one which has the authority of Christ himself is the Sermon on the Mount. . . . It may, of course, be urged that Jesus said many things afterwards which must be added to the Sermon on the Mount, to form the complete basis of Christian discipleship, and that great discourse is sometimes belittled as an elementary utterance, to which comparatively slight importance should now be attached. Certainly Jesus did expound and amplify the principles of his first deliverance, but there is no evi-

dence that he altered the constitution of his Kingdom either by imposing fresh conditions or omitting the old. . . . The Sermon on the Mount has been until lately very much shelved by theologians, but it remains the manifesto of Jesus' religion, and carries in spirit his own irresistible charm—the freshness of new revelation." What warrant is there for thus making gradations in authority and importance among the teachings of Jesus Christ, and converting a portion of them into a standard by which to criticise and correct the remainder? Is Christ divided? But suppose the Sermon on the Mount were all that remained to us of "the words of the Word." What light would this single discourse throw upon Jesus Christ's opinion of himself? It is not a summary of Christian doctrine but of Christian ethics. Yet if any one will accept at his own estimate this Preacher, (ethical rather than doctrinal though his message indeed is) he must go far towards an acceptance of the Christ of John's gospel and Paul's epistles. The outstanding impression upon his hearers was not the "sweet reasonableness" of the discourse in its entirety, nor the purity and beauty of its separate counsels, but rather that the preacher "taught them with authority and not as their scribes." That which would first of all impress the reader who to-day came to this sermon for the first time without bias or prejudice, would not be the depth of its wisdom nor the sublimity of its thought, so much as this unique and unexampled tone of authority on the part of the Preacher. This Man speaks as the master of all men. He is evidently accustomed to obedience and expectant of obedience. His words are imperatives. He does not claim recognition and response by virtue of the reasonableness of his requirements. He furnishes no explanation of his assumption of authority, he is not careful to vindicate himself, nor is he at pains to urge an acceptance of his precepts and principles by reason of their purity and perfection. The startling preface to his strongest statements is simply, "I say unto you." Is this only the fullest development of the prophetic function? It is indeed this, but it is more. The greatest of all the prophets had presented their credentials as messengers and claimed assent to their messages by their "Thus saith Jehovah." Jesus Christ deliberately and frankly substitutes his "Verily I say unto you." He makes his declarations and demands with an authority claimed

by none of the prophets, for he finds his authority within himself and derives it from none other.

Effort has been made to trace the influence of Jewish tradition upon the Sermon on the Mount. But Edersheim in his "Life and Times of Jesus the Messiah" has shown that while resemblances are noticeable between single sayings of the Savior and the rabbis, if these be studied in their connections the similarity is far oftener in form or letter than in spirit or essence. It is noteworthy that the outstanding impression upon his hearers was not so much his likeness to other teachers as his unlikeness. Originality was then considered a grievous fault in the Jewish schools. Rabbis followed closely and trod wearily in the footsteps of all earlier rabbis. Their utmost effort was expended in ingeniously deducing further conclusions from the conclusions of their predecessors. Precedent was piled on precedent. But this Man saw things with his own eyes and marked out a new path for his own feet. He does not appeal to authorities. He speaks with authority. In contrast to the dry-as-dust methods of the teachers of his own generation his words were as cool breezes from the Sea of Galilee.

It is the view of very many that Jesus Christ and his gospel can without difficulty be separated from each other. "The individual is called upon," says Harnack, "to listen to the glad message of mercy and the Fatherhood of God, and to make up his mind whether he will be on God's side and the Eternal's, or on the side of the world and of time. The gospel, as Jesus proclaimed it, has to do with the Father only, and not with the Son. This is no paradox, nor on the other hand, is it 'rationalism,' but the simple expression of the fact as the evangelists give it. . . . The Christian religion is something simple and sublime; it means one thing and one thing only: eternal life in the midst of time, by the strength and under the eyes of God." According to this view there is no Christological element in the gospels. There is simply a trenchant and vigorous theism representing God in terms of gracious Fatherhood. Of necessity such a conception of the character of the Gospels rules out the fourth as unreliable and unhistorical. But the Preacher of the Sermon on the Mount does not propose to separate himself from his teaching. The message and the messenger are indissolubly linked. Here as truly, if not as fully as elsewhere, the truth is Christocentric, and Jesus

grounds his gospel in his own person. Men are apt to bespeak a measure of modesty from their instructors, but this Teacher places himself constantly in the forefront of his own teachings. The "I" is constant, intentioned, emphatic. "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." This Son of the Carpenter, without training in the schools, or endorsement from the schools, declares without hesitation or qualification, that he is the fulfiller of all law and prophecy, the center toward which all the rays of revelation focus, and the pivot on which not only the history of his own people but the history of the race revolves.

This Man evidently anticipated a following. From his disciples he demanded an obedience unhesitating and unquestioning. Moreover all men would sustain a relation to his words, and by their attitude of obedience or disobedience thereto, their character and destiny would be determined. He speaks in universal terms. "Every one therefore that heareth these words of mine, and doeth them, shall be likened to a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof."

He not only expected disciples but he also expected from them a devotion so hearty and entire that they would endure persecution and privation with joy and gladness for his dear sake. "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." What sort of man is this who cherishes such fond anticipations concerning his disciples? But a multitude of martyrs have experienced the promised blessedness when they have fulfilled his hopes. Moreover he promises that his followers shall receive through his influence a purification and illumination that will equip them in turn to be sources of preservation and enlightenment to mankind. "Ye are the salt of the earth." "Ye are the light of the world." So spoke a Galilean peasant, and ridiculously presumptuous as

the words must have sounded to many who heard them, folly and vanity of the boaster as many in succeeding generations have esteemed them, history has testified that they were words of truth and soberness.

This Man claimed the ability and the right to determine the destinies of all his fellows. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." The doctrine of all Scripture is that God is Judge. Certainly it would be in strict accord with all our knowledge of Jesus Christ that he thought of himself as the Vicegerent of the Father. But that fact here, as often elsewhere, is relegated to the background. Nor is effort made to bring it to our remembrance. "Much more prominence," as Stalker says, "is given to the fact that it is through him that God judges the world than to the fact that it is God who judges the world through him." Jesus declares himself to be the Judge, even as in the gospel of John he asserts, "Neither doth the Father judge any man, but he hath given all judgment unto the Son." His would be the supreme court of the universe. From his decisions would be no appeal. He believed himself equipped to distinguish between the good and the bad in the tangled confusions and complexities of human hearts and to determine the eternal destinies of countless multitudes of men, "an office," as Liddon says, "involving such spiritual insight, such discernment of the thoughts and intents of the heart of each one of the millions at his feet, such awful, unshared supremacy in the moral world, that the imagination recoils in sheer agony from the task of seriously contemplating the assumption of these duties by any created intelligence."

This Preacher of the Sermon on the Mount is sublimely conscious of his own authority and sublimely insistent upon his own preëminence. He boldly and unequivocally thrusts himself into the foreground and shows no disposition to sever himself from his message. He demands from his followers undivided allegiance and expects from them willingness to suffer with gladness in his

behalf. He will transform them by contact with himself into purifiers and enlighteners of the race. In his hands are the issues of life and death, and to him are entrusted the eternal destinies of men. A believing Hebrew, he sees in himself the center of all ritual and revelation, the goal of all law and prophecy. A humble teacher, he yet asserts supreme and unquestioned control over all human thought. A moral reformer, he discards every other foundation and makes his own words the one basis for all character and conduct. A man among men, he yet claims a superhuman knowledge and perfect understanding of human lives, not only in their obvious outward acts, but also in the most secret experiences and most subtle motives of their hearts. "If it is not superhuman authority that speaks to us here, it is surely superhuman arrogance." "If he is God as well as man," Liddon says, "his language falls into place and becomes intelligible; but if you deny his divinity, you must conclude that some of the most precious sayings in the gospel are but the outburst of a preposterous self-laudation; they might well seem to breathe the spirit of another Lucifer."

These then are the claims advanced by the Preacher of the Sermon on the Mount. We are not accustomed to accept a man's own estimate of himself as final and conclusive, especially if it be a high one. We are disposed to adopt the summary method of the Pharisees; "Thou bearest witness of thyself; thy witness is not true."

The world accepts this Preacher at his own valuation. Why?

THE PECULIARITIES OF THE PASTORAL EPISTLES.

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Diversity, harmony and unity mark the volume of nature. And the same attributes are stamped on the volume of revelation. One star differs from another star in its orbit around the sun. One luminary differs from another luminary in its revolution around the Light of the world. "There are diversities of gifts but the same Spirit, and there are differences of administration, but the same Lord, and there are diversities of operations, but it is the same God which worketh all in all."

Each Gospel, each Epistle, has its characteristic features. Even two documents from the same author may be widely distinguished from each other in matter and diction. The respective peculiarities result either from a different aim of the author, a different period in his life, a different point of view, or a different situation of those addressed. One of the latest reviews of the searching criticism to which the Fourth Gospel and Revelation has been subjected, reaches the conclusion that "the twofold Johannine literature, instead of breaking the evidences of unity of authorship, reveals a high probability that the two documents proceeded from the same mind."*

The New Testament Epistles are classified as Congregational, those addressed to churches; Private, those that are purely personal; Catholic, those meant for the church as a whole; and Pastoral, the two letters of St. Paul addressed to Timothy and the one to Titus, ministers who were filling the pastoral office and whom as former pupils or assistants of his, the aged apostle, about to depart this life, desired to guide in the administration of pastoral functions.

These three Pastorals have a strongly marked individuality. Their common differentiation from the usual style and thought of St. Paul is such that confessedly they form "an inseparable triplex." They are cast in a common mould considerably unlike any other Pauline product. "The relation in language, ideas and aims is so great," says Beyschlag, "that the critical judgment on these Epistles must be the same."

I. EXTRAORDINARY PECULIARITIES OF STYLE ARE PRESENTED. The introduction of subjects, the order of thought, the logical sequence, vary remarkably from those letters of the great apostle which command admiration for their close-knit, sustained and cogent argumentation. A large number of favorite expressions and phrases foreign to other Pauline Epistles appear in these, while many characteristic Pauline terms and phrases are absent. "We cannot dispute the fact," says Weiss, "that our Epistles contain a great number of favorite expressions not found elsewhere in Paul, or only in isolated cases, particularly if we also take in consideration groups of words from the same stem, or compounded in the same way, as well as combinations of words

**Hastings' Dictionary.*

and terms of expression." Exceptional grammatical construction is rare and immaterial, but the peculiar colouring of verbal expression is quite considerable. There is a unique vocabulary, at least fifty words being found which do not occur in any other Pauline writing. A number of these are hapaxlegomena, "many of them striking and characteristic." One-fifth portion of the words are not found in the earlier Epistles, e. g. *σώφρων* and *εὐσεβής* with their composites, *παραθήκη*, *δεσπότης*, *ἐπιφάνεια*, *ὑγιαίνειν*, *ὠφέλιμος*, *διάβολος* used as an adjective, and the frequently recurring *πιστὸς ὁ λόγος*. The salutation, "grace, mercy and peace," is unique, and many other phrases seem "technical and stereotyped."

II. EXTRAORDINARY PECULIARITIES OF CONTENT APPEAR. While the Pastorals harmonize in substance with the great apostle's teaching, their doctrinal cast is clearly distinguished from the dogmatic tone and drift of the other Pauline Epistles. They dwell on good works and external morality, and contend for ethical interests and for purity of doctrine, with an emphasis quite unlike, if not in striking contrast with, the usual Pauline deliverances. But, as Beyschlag asserts, "The most decided peculiarity of our Epistles lies in that province which has given them the name 'Pastoral Epistles,' the ecclesiastical."

Elsewhere the Apostle to the Gentiles shows little concern for organization and administration. Here these subjects are made prominent. "An ecclesiastical spirit is present," and in the judgment of certain critics even "a hierarchical principle." Much of the matter reads like "a little code of ecclesiastical discipline" resembling more the early manuals of church order than the other Pauline Letters, although the general character of 1 Corinthians along this line is not to be ignored. There is a reference to bishops, presbyters and deacons and an enrolled order of widows pointing to a later stage of development, and the moral qualifications of these office-bearers is earnestly set forth. Clerical monogamy is enforced—a subject nowhere else alluded to, though it accords with 1 Corinthians vii. Rules concerning public worship are laid down. A general prayer for all sorts and conditions of men, including specifically rulers, is directed to be offered. The Scriptures are to be read, and we find fragments of a hymn, 1 Tim. iii. 16, and clauses apparently taken from a creed,

1 Tim. vi. 13 and 2 Tim. ii. 8; iv. 1.

Furthermore, the errorists against whom so many warnings in the three Epistles are directed differ from those we meet in Paul's other writings. They are not the Judaisers so severely attacked in the Letter to the Romans and in that to the Galatians. They are not charged with fundamental error of doctrine, nor is there "a concrete formulated sect" brought into view, although it is claimed that certain phrases and representations "imply fully developed systems of pseudo-Christianity" (Bacon). All the features of the heresies antagonised, genealogies, myths, prohibition of marriage and meats, and misnamed knowledge, correspond with one portrait, and this portrait in complexion and physiognomy closely resembles what is found later in Gnosticism. The predicates employed in the three Epistles appear to be derived from Gnostic speculations, and even the doxologies point to conceptions and expressions which figure in the post-apostolic conflicts with this dangerous form of error, which at an early date invaded the church.

These striking peculiarities justly raise a doubt that the Pastoral Epistles were written by the great Apostle to the Gentiles. The microscope of the critics has furthermore discovered other divergences from his usual mode of thought and expression, from which they argue the impossibility of these Epistles having issued from the same mind which penned Romans and Galatians. Their conclusion is strongly supported by the circumstance that the Pastorals cannot be brought into historic agreement with any period or situation in the life of Paul, so far as it is recorded in the Acts. And we know of nothing in his career to account for their origin. "It has come to be almost universally admitted that no place can be found for them within the known life of Paul" (Bacon).

To some who find no insuperable task in reconciling the peculiarities of the Pastorals with characteristic Pauline composition and teaching, the problem of their origin is solved by the tradition, "maintained even in our time by many capable scholars," that Paul was released from his first Roman imprisonment, and that after a fourth missionary journey he was again imprisoned. Thus 1 Timothy and Titus may be placed after the first imprisonment and 2 Timothy during the second imprisonment. And

apart from the problem of the Pastorals there are good grounds for the hypothesis of the apostle's acquittal, his resumption of missionary journeys and a second imprisonment, evidences which though not of a positive character, are convincing to critics like Renan, who rejects the genuineness of these Epistles.

There are also on the other hand notable scholars who in their defense of the genuineness of these Letters find it possible to assign them either to the Ephesian residence of St. Paul, or to the Cæsarean captivity, or to the Roman imprisonment.

Granted that they cannot be fitted into the framework of the narrative given by Luke in the Acts, which does not profess to be a complete biography of his master, any more than it claims to be a complete history of the church, and granted that the hypothesis of a period within Paul's known life is untenable, this difficulty of finding a suitable date coupled with the acknowledged divergence from other Pauline writings, does not overbalance the twofold support of their genuineness derived from external and internal testimony.

They are found both in the Peshito version and in the Muratorian Canon of the second century. Marcion had good reason for their rejection, since he did not scruple to eliminate other Pauline Epistles, which he knew to be genuine, because they were repugnant to his own beliefs. Tertullian expresses amazement at the omission of the Pastorals from his Canon. Several Apostolic Fathers and their immediate successors show as much familiarity with these as with other Pauline Epistles. Eusebius catalogues them among Pauline productions while he mentions a number of *anti-legomena*. Nothing has appeared to impeach the testimony of Wiesinger who half a century ago declared that "these Epistles are inferior to none of the other Epistles of Paul in historical proof, and that long before the close of the second century, they had in consequence of these testimonies, obtained the full acknowledgment of the church." Tradition furnishes positively no ground whatever for doubting their genuineness. The Pauline authorship was in fact never questioned from the time of Tatian, A. D. 160, until J. E. C. Schmidt in his *Einleitung*, 1804, cast doubts on 1 Timothy. His example was followed in 1807 by Schleiermacher, who at the same time acknowledged the genuineness of 2 Timothy and Titus.

The critics who on internal grounds contest their Pauline authorship have to admit that they contain substantially the great apostle's teachings. And the force of such objections as they offer may be estimated by the contradictions among themselves. Schleiermacher and Neander find 2 Timothy and Titus quite Pauline in thought, logical treatment and general style, while in 1 Timothy they detect much that is unworthy of Paul. DeWette and Baur, on the other hand, accuse Schleiermacher of having gone too far, the former charging "the want of sense and connection" to Schleiermacher's own imperfect acquaintance with the style.

That Paul the aged should write in a different vein from that which marked his earlier productions, that he should betray "a comparative want of vigor and energy" in his style, is what may be expected, when one considers the effect which thirty years of unparalleled toil, conflict, persecution and suffering would leave on any creative genius. Both Burke and Carlyle offer examples of a striking dissimilarity of style in their earlier and later productions. It is indeed surprising that literary men should deem the contrast between the linguistic features of the Pastorals and those of the other Paulines conclusive against Pauline authorship. "Many writers like Swift, Cowper, Wordsworth, and Tennyson, were throughout their career able to adopt, . . . glaring contrasts of form, dialect, style, tone, manner, which are enough to deceive those who cannot discern the subtle resemblances, and, moreover, have no external evidence of authorship to guide them in their conclusions."*

That in the consciousness of his approaching end and of the termination of his personal oversight of the churches, Paul, the aged, should feel deeply concerned for their future, and should direct his last deliverances to the matter of efficient organization and orderly administration, is again just what we would look for, especially since it is evident from these very Epistles that there was as yet no definite, well-understood organization. Neither should it occasion surprise that in giving directions to trusted disciples and intimate companions he should employ methods or emphasize features varying considerably from those employed in letters addressed to large congregations.

**Hastings' Dictionary.*

That their antagonisms to certain heresies which developed somewhat later does not prove the Pastorals to be of post-apostolic authorship, even McGiffert is constrained to admit. Error manifests itself almost simultaneously with truth. Baur has shown that the elements of the Gnostic system were already in existence before the time of Christ. And a man of commanding powers like Paul must have possessed sufficient foresight and penetration to recognize the dangers to which the churches lay exposed, and to forecast in the germinal and rudimentary forms already present the harvest of ruin that was sure to come. Holtzman pronounces certain errors contemporary with the apostles "incipient Gnosticism," and others concede that "such Gnostic ideas" may have made their appearance in some parts of the church before the death of St. Paul.

Admitting striking variations in substance and style from Pauline Epistles written under other circumstances, in other years, on other subjects, and from another point of view, and confessing the difficulty of tracing the Pastorals to the apostle's hand, these variations are not such as to forbid Pauline authorship. And immensely greater difficulties confront the effort to prove that a forger could a few years after Paul's death produce three such Epistles and palm off on the church his dishonest work as the product of the great apostle. With DeWette we hold that the critical doubts are not sufficient to overturn the traditions of ages. And by the confession of the latest and most radical critic, Prof. Bacon, who claims for his view "the great majority of modern scholars," "the present tendency is toward fuller justification of the church's tradition."

THE THEOLOGY OF PAUL.

PROFESSOR GEERHARDUS VOS, D. D., PRINCETON, N. J.

The preaching and teaching of Paul, as they are reflected in the Epistles we have from his pen, possess more than any other New Testament body of truth a theological character. From the subjective, historical point of view, it is not difficult to find explanations of this fact. Undoubtedly the apostle's mind had by

nature a strong systematic bent. Before his conversion he had received a careful training in the school of Pharisaism, where his natural gifts in this line had been given every opportunity for development. During his Christian career he found himself involved in great religious controversies touching the very foundations of man's standing before God, and, as on numerous later occasions in the history of the church, so here the conflict with error proved the mother of theological progress. Finally Paul exercised his apostolic activity on a virgin field, where the necessity of a radical reconstruction of the entire fabric of life compelled reflection upon the fundamental principles of religion and ethics. But, while recognizing the validity of all such considerations, we cannot as believers in the inspired character of apostolic teaching consider them ultimate. The deepest reason for the theological form of the Pauline teaching is an objective one, inherent in the purpose itself for which the truth exists. Because so much depends for the vigor and purity of the Christian religion on its practical side upon the definite apprehension of its truths in their various relations and their organic unity, there was need that the main lines of this apprehension should be firmly drawn beforehand in Scripture for the infallible guidance of believers in later ages. This important service Paul was privileged to render to the church. While belonging to the history of revelation, his teaching at the same time marks the beginning of the history of theology. How prominent a part it has played in at least two of the great constructive epochs of the doctrinal life of the church, in the time of St. Augustine and in the time of the Reformation, is known to every student of the history of doctrine.

At one time there was danger of over-emphasizing the influence of the theological factor in Paul's religious consciousness. The Tübingen school conceived of the early history of Christianity as essentially a process of evolution of ideas, in which the intellect was the prime moving force. This, applied to Paul, resulted with such writers as Holsten and Pfleiderer in the view, that the apostle was led to frame his specific gospel by a train of reasoning, which he pursued within himself, while persecuting the Christians, and which came to a climax in the moment of his conversion. With his penetrating intellect, relentless logic and natural tendency towards absolutism in every respect, he perceived that the expiatory

interpretation of the death of Jesus, which the Christians advocated, involved much more than they realized or were ready to acknowledge, indeed, that it involved nothing less than surrender of the legalistic principle of Pharisaism. Thus, as an outsider, he placed himself upon the standpoint of his opponents, thought out their position and evolved in his mind a scheme in which the cross would be the only source of righteousness with the same absoluteness as the law was to his own Pharisaic standpoint. This scheme, once having been theoretically conceived, drew him to such an extent under its spell, that he began seriously to consider its merits and to doubt the correctness of his own position. The inward agitation thus produced, becoming more and more intensified, at last threw Paul into a visionary state, in which he believed himself to have beheld an objective appearance of the risen Jesus. It will be perceived, that this makes the theologian in Paul in the most literal sense the father of the Christian in him. To accept such a construction involves a strong belief in the primacy of the intellect as being able to overrule the most pronounced antagonism of the will and of the affections. As a psychological explanation of the conversion it appears extremely implausible. But the mere fact that such a theory could be in all seriousness proposed and worked out with a degree of verisimilitude shows how potent a force the theologizing habit must have been in Paul's mental make-up. It is well to remember this, because at the present day, the opposite tendency, which sees in the apostle not primarily the man of the intellect, but the man of the will, the missionary, the organizer, the religious enthusiast, and explains his theology out of his experience as a Christian, has and is likely for some time to hold the upper hand. Of course this also represents an important aspect of Paul's many-sided equipment, but carried to an extreme it is apt to obscure unduly the other side. Under its influence present-day writers are ready to assume on the slightest provocation, that there are in the apostle's teaching trains of thought which directly contradict and exclude each other, and that he remained blind to this fact and allowed them to co-exist, because his ability and interest lay more on the practical side of religion than on the side of its system of truth. For the interpretation of Paulinism not a little depends on the attitude assumed towards these two extreme standpoints.

It ought to be noticed, that the features in view of which we ascribe a theological character to Paul's presentation of the truth belong to it not merely in some advanced form, which it assumed in the apostle's own mind or among "the perfect," to whom he refers in I. Cor. ii. 6, but even in its common form, as it is embodied in the Gospel-preaching and as it is delivered to every believer. It is true the terms *γνώσις* and *ἐπίγνωσις* are used by the apostle to designate a deeper, more perfect understanding of the truth of Christianity, such as only the mature require. This is found already in the earlier epistles, cpr. Rom. xv. 14; I. Cor. i. 5; xii. 8; xiii. 28; xiv. 6; II. Cor. vi. 6; viii. 7; xi. 6; and appears more prominently in Ephesians and Colossians in contrast with the false *γνώσις* which these epistles are directed against. But *γνώσις* is also descriptive of the common apprehension of the substance of the Gospel, cpr. II. Cor. ii. 14; iv. 6; x. 5. Nay the peculiar use of *πίστις* itself, as *fides quae creditur*, met with in the Pastoral Epistles and made so much of as an argument against their genuineness has its praeformation in Eph. iv. 5, 13, perhaps also in Gal. i. 23. Paul intimates in the words *ἐν πρώτοις* "first of all," I. Cor. xv. 3, that he observes a well-ordered method in imparting the truth, which assigns to each doctrine the place it is entitled to by its intrinsic importance. In Rom. vi. 17 he speaks of a *τύπος διδαχῆς* "a pattern of teaching" whereunto the Roman Christians had been delivered. The conception of *ἀληθεία* "truth" also which the apostle repeatedly introduces, even into his correspondence with the Thessalonians, where many writers find represented a more primitive type of mission-preaching, proves that from the beginning Paul looked upon the Gospel from the point of view of an absolute and eternal rule of faith, which demands obedience of the intellect. The entrance into Christianity is through the gateway of a supernaturally-enlightened understanding, II. Cor. iv. 6; cpr. Rom. xii. 2; Eph. v. 4. All these statements, it will be observed, imply that Christianity has essentially a cognitive side, and that this cognitive side is not limited to the acceptance of the bare historic facts of the Gospel, but comprises also the interpretation of these facts in a coherent, doctrinal system. Paul is conscious of the fact that his presentation of the Gospel bears a distinct theological impress.

We should further observe, that for Paul this cognitive appre-

hension of Christianity derives its organic unity from the fact that it centers in God and in Christ. The new light which the Christian receives is a light of the knowledge of the glory of God in the face of Jesus Christ, II. Cor. iv. 6. The systematizing trend of Paul's thinking is connected with his theocentric way of looking at all things in the practice of religion. One who framed the comprehensive formula, "From him and through him and unto him are all things" obviously derived the inspiration of his theology from his religion. Rom. i. 18-20 shows that all "truth" is ultimately truth concerning God. To find God everywhere of necessity leads to conceiving of all religious knowledge as organically one. This is the only standpoint which satisfactorily upholds the ideal value of theology and permanently sustains the theological impulse. Where it is not accepted, theology is apt to become even in the eyes of its friends a mere instrument for the salvation of man. At the same time the reference of all religious knowledge to God as its object, of necessity imparts to the apostle's theology an eminently practical purpose. Paul stands at the farthest remove from every form of scholasticism which would seek and study the truth for the sake of the mere intellectual delight it affords. Even in the Epistles to the Ephesians and Colossians, where the gnosis-character of Christianity is most emphasized and exalted, the personal center of this knowledge in God and its consequent practical issue in the service and worship of God, are not for a moment lost sight of. According to Eph. i. 17, the knowledge is an *ἐπίγνωσις αὐτοῦ*, *i. e.*, of God. This does not mean, however, that the practical end which the knowledge of the truth is intended to serve, lies exclusively in the guidance and strengthening of man's moral life. Passages like Col. i. 9, 20 certainly imply, that this is an end which all increase in Christian knowledge has in view. But it is not the only end. Side by side with these we find passages, which represent knowledge as a practical end in itself, because it involves a fuller apprehension and appropriation of God in his personal relation to us, and therefore forms a necessary ingredient of mature Christian manhood, cpr. Eph. iv. 13, 24; v. 9, and for the older epistles I. Cor. xiii. 11; xiv. 20. Paul evidently looked upon the knowing of God as in itself a religious ideal. This may best be seen from the fact, that he conceives of the blessedness of the heavenly state as centered in that

knowledge of God face to face which will take the place of the vision in the glass darkly, I. Cor. xiii. 12.

But the intimate union between theology and religion can be shown not merely in this fundamental way: it appears also in the scope and tenor of every single Pauline doctrine. Even those doctrines which the modern mind in its straining for simplicity in matters of religion, is inclined to look upon as abstruse and impracticable speculations, have in reality to the apostle's mind a most direct bearing upon the vital piety of the heart. Such an abstract subject as sovereign election, such an exalted theme as the pre-existence of Christ, are yet never treated without the warmth of a genuine enthusiasm, born from the conviction, that they touch the soul of man in its highest concerns with God. A striking proof of this is that the passages most suffused with spiritual fervor and usually considered the finest in point of religious eloquence occur in close proximity to and dependence upon the theological presentation of the great distinctive doctrines of the Pauline Gospel, e. g. Rom. v. 1-11; viii. 12-39. The apostle affords a classical example of the unique spiritual inspiration which a truly religious mind can draw from high doctrinal thinking. The flights of his theological genius were for him veritable flights into heaven.

Next to its profoundly religious spirit the breadth and comprehensiveness of Paul's theology perhaps ought to strike us most. His outlook is unbounded except by the mystery of the hidden background of the counsel of God itself. The Spirit, who teaches this highest knowledge "searcheth all things, yea, the deep things of God," I. Cor. ii. 10; cpr. also the comprehensiveness of the hypothetical statement, I. Cor. xiii. 2. Paul's theological vision spans the entire sweep of man's spiritual history and places it in its entirety under the point of view of an unfolding of the eternal purpose of God. He is not content with giving a soteriological construction, as in the contrast between the disobedience of Adam and the obedience of Christ (Rom. v. 12-20), though this is in itself one of the boldest and grandest contrasts ever drawn, but, recognizing that Christ accomplishes far more than the restoration of what Adam ever lost, he places the two over against each other in I. Cor. xv. 45-49 as the representatives of two successive stages in the carrying out of God's sublime purpose for humanity,

in such a way that the state of rectitude and the state of glory are by a sudden flash of light seen in their mutual relation, detached as it were for a moment from the soteriological process intervening. In Ephesians and Colossians also Paul reduces to a higher unity the work of creation and the work of redemption as both mediated by Christ. And the same masterful grasp of the principles underlying the structure of history, as an organism of the ages, may be observed also in the apostle's dealing with the history of redemption. The promise given to Abraham in its world-wide significance, the law as introduced by Moses in its disciplinary convicting function, both in their relation, in case of the former positive, in case of the latter negative, to the Gospel, have once for all been interpreted for us by this great philosopher of history. And this retrospective grandeur of conception is equalled by the sublimity of the eschatological outlook the apostle opens up to us into that perfect kingdom of God towards which all the streams of human history roll their waters as towards their final goal.

In its soteriological aspect Paul's theology is characterized by the same broad treatment. The great all-embracing contrasts between sin and righteousness, death and life, works and faith, flesh and Spirit will occur to every one in this connection. The entire soteriological structure shows extraordinary compactness. The two principles of forensic retribution and of gracious love in God underlie it as a broad foundation. Here again we observe the theological bent of Paul's thought, in that the two fundamental attributes of God are seen to shape the soteriological process from beginning to end. Writers on the Pauline Theology scarcely ever think it necessary to devote a chapter to the apostle's doctrine of God. And yet it is safe to say, that in no type of Biblical teaching has the writer's ultimate conception of God so thoroughly moulded the doctrine of salvation as in the teaching of Paul. Besides by the great contrasts already enumerated, this is proven by what might be called the great reproductive conceptions which the apostle predicates both of God and man, on the principle that, belonging originally to the divine nature, they find a secondary expression in man. Such are the righteousness of God, the love of God, the grace of God, the glory of God. In the Person and work of Christ the forensic element and the gracious aspect of God's nature are both harmoniously embodied. From each of

these two the whole content of God's soteriological procedure and of man's soteriological inheritance can be deduced. From the eternal foreknowledge of God, i. e. from his sovereign love, follows the whole *ordo salutis* on its subjective side not only, but also the whole objective work of redemption, cpr. Rom. viii. 28-34. From the carrying through of the forensic scheme in the work of Christ follows the same chain of consequences with the same absolute necessity. The atonement must issue into justification, justification must issue into the gift of the Spirit, the gift of the Spirit must issue into the complete renewal and supreme glorification of man. But most clearly of all the theological genius of Paul can be seen at work in the manner in which he subsumes the entire saving work of God under his conception of the Person of Christ. It would be inaccurate to say that Paul's theology is Christocentric, in as much as the work of Christ remains subordinate to the glory of the Father, I. Cor. xv. 28. But it would be quite proper to say, that Paul's soteriological teaching amounts to a Christologizing of the Gospel on the grandest of scales. From the beginning to the end man's salvation appears to Paul not merely associated with Christ, but capable of description in terms of Christ. We are chosen in him in the prae-mundane eternity and shall share his glory in the eternity of the world to come. And in all that lies between the figure of Christ accompanies that of the believer through every stage of its progress in the grace of God. The determination with which the apostle has carried through this principle appears from the fact that even such subjective experiences as conversion and regeneration are described by him in Christological terms, viz.: as a dying and rising with Christ, as steps in the reproduction of the life of Christ in us. And within the limits of the life of Christ in which all grace is thus concentrated, a still greater concentration is effected by Paul's viewing everything from the standpoint of the living, glorified Christ, who sums up and carries in himself all the saving energies and gifts acquired during his life in the flesh, so that the whole work of salvation has an eternally-fixed personal center of unity in the exalted Lord. In this soteriological reduction of everything to terms of Christ, as well as in the reduction of everything to terms of God in the broader theological sense we feel how perfectly the head and heart of Paul interacted and responded to each other.

The recognition of the supremacy of both in his thought was but the highest form of homage and devotion which his love prompted him to lay at the feet of his Savior and his God.

ACTS XXVII.: ITS RELATION TO THE SCHEME OF THE BOOK.

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In its account of Paul's journey Romewards, this chapter is so full and circumstantial as to attract the attention of all readers and commentators. Some of the latter have written very fully of it, but so far as is known to the present writer, no one has undertaken to say just what place it occupies in the scheme of the book.

The details, with which the chapter is largely taken up, are unimportant in themselves and therefore cannot have been given for their own sake. The author of the book of Acts, like every other intelligent projector of a literary work, doubtless had before his mind a plan of the work—a scheme to be wrought out; and it may justly be supposed that nothing was written by him which has not a more or less close and definite relation to the development of that plan.

We shall not overlook some very simple considerations that may account, in part, for the circumstantiality in question, such as (1) The writer's literary habit of definiteness and particularity in all matters touched by his pen; a habit manifest in all parts of the Gospel which bears his name, as well as his second great work, of which the chapter under discussion forms a part. (2) That if such an occurrence as a shipwreck is recounted at all, to be effective, the narrator must enter into detail, setting forth the circumstances leading up to and attending it—in the case before us, the stress of weather that, from almost the beginning of the journey, determined the course of the vessel by one and another island or city, which ordinarily would have been off the line of sail; the breaking upon the vessel of a fierce wind that drove her altogether away from her course and for days threatened her destruction; the awful suspense which made men forget either to eat or drink; the anchoring of the ship; the aborted treachery of the crew; the final

wreck and the escape of all on board, some by swimming and others on pieces of wreckage—these all must be set forward to make effective the account of shipwreck when, for any reason, it has been determined to record that occurrence. (3) That the entrance of Paul into Rome is the climax of the book—that to which the writer has been working from its beginning. As the climax is approached we expect a greater detail in the narration; an expectation which Luke, assuredly, does not disappoint. For if he is circumstantial in his Gospel and in the first part of Acts, he is more so by far as he comes within hailing distance of his goal—Paul's arrival in Rome. The journey to Jerusalem, as preceding and determining that to Rome, is given with great care, every place touched, presumably, being mentioned. The incidents of his arrest are given in full, even to the branches of military service from which his guard was drawn and the number in each detachment. The two years of imprisonment at Caesarea are passed by in silence except just those occurrences—his arguments before officials—which had direct bearing upon his going to Rome. It is not, therefore, surprising that as the journey to that city is actually begun, the minuteness of detail in the record should be sustained or even increased.

Also there are fruits of the writer's fullness in this record that go far towards justifying it. (1) Luke's account of the journey from Caesarea to Italy is "acknowledged to be the most valuable document in existence concerning the seamanship of ancient times." (2) The record, as capable of comparison with other works treating of nautical affairs, goes far to establish, and that on grounds that must be recognized by all, Luke's reputation for closeness of observation, care of investigation, and accuracy of statements; in other words, his worth as a historian. (3) "It is also a precious document of Paul's life; for it shows how his character shone out in a novel situation; a ship is a kind of a miniature of the world. It is a floating island, in which there are the government and the governed. But the government is like that of States, liable to sudden social upheavals, in which the ablest man is thrown to the top. This was a voyage of extreme perils, which required the utmost presence of mind and power of winning the confidence and obedience of those on board. Before it was ended Paul was virtually both the captain of the ship and the gene-

ral of the soldiers; and all on board owed him their lives.”* But however satisfactorily natural and literary considerations may account for the minuteness of detail in this chapter; however fully the results justify that minuteness, the question still recurs: How is this chapter *with its minuteness* related to the plan of the book, and how does it help that plan forward in its development? Luke is not writing on navigation; he is not seeking to show that he knows what he writes about; nor is he engaged with a biography of Paul the apostle. This is the second part of the great treatise of what “Jesus began both to do and to teach,”—in person “until the day in which he was taken up,” after that, by the agency of apostles, until the church of Christ from Jerusalem, through Antioch and Ephesus, reached and occupied Rome as a new center of radiation for the Gospel. Now just what place does the chapter in hand occupy in an attempt to show how Jesus placed his church in Rome as a point of vantage for evangelizing the world?

If its significance is here grasped at all, this chapter contributes very largely and directly to show how Jesus, when he brought his church—as represented in the apostolic office—to an establishment in the capital of the world, brought it under such circumstances as must attract to it the attention of the populace of that city and give it an immediate prestige among them.

On that journey of adverse winds and final shipwreck Paul had stood forward prominently not simply as a man, but as a man who served God, to whom the will of God was revealed, and upon whom the favor of God was bestowed. First at the Fair Havens he admonished those in control of the ship against prosecuting the journey until winter should have passed. It does not appear that in giving this warning he claimed for it divine origin (vs. 10). But later, when the danger spoken of was realized, he said “Sirs, ye should have harkened unto me, and not have loosed from Crete” (vs. 21). Almost literally—“It was necessary for you to obey my authority and not loose from Crete.” Evidently Paul now claims that his warning had not been that of man alone, but of one in whom was the authority of divinely imparted knowledge. † On a second occasion he stood forth among them to foretell the loss of the ship but with the escape of all on board, as made known to him

*Stalker's *Life of Paul*.

†J. A. Alexander on Acts, *in loc*.

by an angel of the God whose he was and whom he served; and further, that the escape of all on board, should be as a gift to himself from God—that because of him, God would save the lives of them all.

When the wreck of the ship and escape of every man on it had been accomplished exactly as he had said, there was left no room for any one of them all to doubt that the Lord whom Paul served was the true God; and that God spoke to and wrought by him. May we not suppose that not one of the company denied him heart-felt gratitude and life-long allegiance for the gift of life received at his hand.

With the fulfilled prophecies of the journey, the safety of all on board the ship, and the miracles of healing wrought on Melita as credentials—credentials attested to military and official classes by the guard, and to the masses by others who were on the ship, for all seem to have gone with him to Italy—he set foot upon the Peninsula and entered Rome, the capital of Empire, declaring there, and thence towards the ends of the world, through them that heard in her, the name of Christ as God—to men eager to hear and the more willing to believe because they were told by prisoners and passengers, soldiers and sailors that the things which this man said were true.

THE APOSTLES OF HISTORY AND THE APOSTLES OF LEGEND.

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To the twelve chosen by our Lord before his ascension the term "apostle" pre-eminently belongs. To them alone the word will be applied throughout this article. The New Testament is the one great historical source for the lives of the apostles, but much besides has been written to gratify the natural desire to know even where the voice of the Spirit has been silent. Concerning all of the apostles traditions have been preserved to us, some historical, some wholly legendary.

Very helpful and suggestive lists are given in the New Testament. With unvarying regularity the twelve fall into three

groups of four names each, each group furnishing its separate type of character, the whole illustrating the variety of gifts needed in the kingdom of God. In every list Peter's name stands first, that of Judas last. It is not improbable that in their journeys they divided themselves into three companies, each with its natural head. The first group includes Peter, John, James and Andrew; the second, Philip, Bartholomew, Matthew and Thomas; the third, James the son of Alphaeus, Thaddeus or Jude his brother, Simon the Zealot and Judas Iscariot. Peter, Philip and James are the leaders of the respective groups.

In the first group are the men of largest and strongest make, the born leaders of the apostolic band, who have not only been more richly endowed than the rest, but are distinguished by their sympathy with *the* leader of them all.

It was Peter's distinction to receive from his Lord the new name of "Rock," doubtless in anticipation of what he should afterwards become, for he was known to be hasty, impetuous, easily impressed and quickly surprised into inconsistency. From one point of view he was not so great a man as John. There were more and deeper flaws in his character. His teaching was less profound, more elementary, more popular. It was not his to invent a religion or to elaborate a system of theology, yet he did a work of the highest value. What was needed in the circumstances was one upon whose mind a few great conceptions had been stamped, who was capable of great courage and great loyalty, and such was Peter. The crisis of his life came with that scene at Caesarea Philippi when he uttered truths that should light up the future ages of Christianity. Carrying our thoughts forward to the period described in the first twelve chapters of the Acts the promise seems abundantly fulfilled. One great figure looms up against the horizon. Then suddenly he passes from public view and only a few vague references to him remain.

John is the other great figure of the first group. His was one of those richer natures that belong less to the age in which they live than to the ages following. His teaching was more profound than Peter's, more advanced, yet he was inferior in action and could not have done the work of Peter any more than Melancthon could have accomplished Luther's task. John shrank from action and probably made little impression upon his associates but he

was not indifferent or superficial in his views. With rare openness of mind to the things that are good and true and beautiful he had a strong grasp of great ideas and loved to dwell upon them. In several scenes of the Acts he is associated with Peter, always in a subordinate way, and then drops out of sight.

James and Andrew were better known as men of affairs than as teachers. Few incidents of the life of James are given, but we know that he became a man of mark worth being put to death by Herod. For some reason not evident Andrew is not on an equality with the others of the group. Intimacies to which they were admitted were denied him, he never takes the initiative and what he does and says is not of the same quality as the sayings and doings of the rest. Some element of greatness he lacked, yet he had rare practical wisdom. When Jesus would feed the five thousand it was Andrew who found the lad with the loaves and fishes. When the Greeks desired to see Jesus and Philip hesitated it was Andrew who suggested the way.

Those who make up the second group are men of reflective, inquiring and sceptical dispositions. Philip is their leader, a man of slow and hesitating circumspection, who at the very outset though he had received the divine impulse spoke to his friend Nathaniel in cautious deliberate speech, diplomatically reserving to the very end the startling word. On another occasion Jesus tested him regarding the source of bread for the multitude and Philip had already calculated the impossibility of providing for them. And again though he had been so long with Jesus he could say, "Show us the Father."

A kindred spirit is Bartholomew, usually identified with Nathaniel, a quiet meditative man, upon whose character a flood of light is thrown when at the first he doubted that the Messiah had really come.

Thomas we know from John's sketch. The proof of his ardent love for Jesus was in the resolve to go to Bethany also, to die with him, but his was a love of despair. After years of fellowship and instruction he complained that they knew not the way. Finally he alone disbelieved after the others had accepted the fact of the resurrection. Thomas goes a step in doubt beyond the rest, he not only hesitates but doubts and despairs.

Matthew's sayings have not been recorded but we have his

memoir of our Lord, and his writings indicate that he was of a careful, catholic temper, just in his judgments, unfailing in his good sense.

Such are the brief glimpses the Scriptures give of the second group. They are excellent and thoughtful men who need, however, to be supported by the more aggressive and adventurous. They believe, but they have much unbelief. They require proof, but they ask too much and are hopeless of getting it.

Of the third group history is almost wholly silent. It is not probable that James the son of Alphaeus was James the brother of our Lord nor that Jude wrote the epistle bearing his name. We know that Simon had belonged to the Zealots, a fanatical Jewish sect, that Jude wondered how Jesus would manifest himself to them and not to the world, that Judas Iscariot had an inordinate love of gain, and these references point to Judaistic practical features of character. This is a group of minor figures and yet the company would not be complete without them.

Such meagre and fragmentary statements did not content those who lived in the early Christian centuries and so tradition has busied itself with every name in the list. The story ran that the apostles parcelled out among themselves the different portions of the earth and that each labored and died in the region assigned to him. But the story lacks confirmation and almost the only truth to be gleaned from it is that the apostles preached far and wide the Gospel committed to them. Nor are the incidents related of the twelve capable of verification except in the case of the first group and even with them there is not only history but much legend.

John and Peter were the heroes of those who endeavored to complete the history of the first century as they had been the heroes of the New Testament writers. The life of James who was the first apostle to die for the faith left little room for tradition, and the accounts of Andrew are doubtful.

Of John it is generally believed that he spent the latter part of his days in proconsular Asia, especially in the city of Ephesus. All the traditions agree in this and some are from his own disciples. From Ephesus again he is said to have been banished to Patmos and with this his statement in the Apocalypse harmonizes. The traditions that describe the later period of his life have their

principal scenes in Ephesus and their value, when trustworthy, lies in the addition they make to our conception of the character of "the beloved disciple." That he lived a severely ascetic life, that he wore the pontifical diadem, that the words of his gospel were directly communicated to him from heaven, that he did not die, such stories belong to the realm of legend and though they were readily accepted by the medieval Church do not demand serious thought. There is perhaps better support for the belief that he observed Easter on the fourteenth day of Nisan. This belief at all events confirmed differences of practice and divisions among Christians.

But there are traditions that may not be discarded as unhistoric. One of the best known tells us that John was one day entering a public bath at Ephesus when he heard that Cerinthus was in the building. Immediately he left the place for fear that the walls would fall and crush them. There is the suspicion here of the old spirit of intolerance and at the same time the abhorrence of all that turns the soul from God.

Perhaps the most touching story of all is the one Clement of Alexandria has left us. In one of his missionary journeys John met a young man of noble appearance, of stately bearing and enthusiastic spirit, and turning to the bishop said, "I entrust this youth to thee with all earnestness." The bishop accepted the trust, took the youth home with him and finally baptized him. Then he relaxed his care over him and the young man led astray soon surpassed his companions in evil and became the reckless and bloodstained leader of a band of robbers. Some years later John revisited the city and inquiring for the youth was told the sad story of his "death to God." At once John asked for a horse and guide, hurried to the robbers' retreat and desired them to bring him before their chief. When the chief recognizing him turned to flee, John pursued him crying out that for his sake he would give his own soul. Then the robber flung away his arms, embraced the old man and came back again into the bosom of the Church. In this story we see the holy fire burning within him, his natural vehemence, his lion-like courage which united with gentleness wins more than any other combination.

Another account of John is full of grace and tenderness for he is found one day gently stroking a partridge and defends the

apparent trifling in that it prevents his spirit from becoming faint. And Jerome has preserved for us the touching scene of the last days when he said over and over again, "Little children, love one another." History has not permitted us to see the close of that life but it has thrown some light upon the darkness that hangs over his later years and helped us to know him better.

The life of Peter as pictured in the New Testament is full of incident and yet no character has been so much magnified and misrepresented and misused for ecclesiastical and doctrinal purposes. From the time of the Council at Jerusalem the Scripture references to Peter are few, but tradition tells us that he resided in Rome and was bishop there for twenty-five years, that he brought about the ruin of Simon Magus, that during the Neronian persecution he fled from the city at the request of friends and outside the gates met the Lord carrying the cross to whom he said, "Domine, quo vadis?" "I go to Rome," he answered, "to be crucified again for thee." Tradition says that he returned and was put to death on the same day as Paul, and that his body lies beneath St. Peter's in Rome. The historical basis for these legends is of the weakest and nothing may be confidently accepted beyond the probability that he lived for a time in Rome.

There is, however, a historical origin of the legends about Peter. They carry us back to the Acts and the successful preaching of Philip in Samaria. When Simon Magus who professed himself a follower of Jesus wished to purchase with money the power of working miracles he was sternly rebuked by Peter. Now romancers have taken up Simon who, they suppose, cherished a deadly hatred of Peter. They describe him following the apostle from city to city and endeavoring to undo his work. Finally the two meet in Rome and agree in the presence of Nero to a test of their respective beliefs, and the trial results in Simon's complete ruin. Another form of the story is that Peter and Paul entered Rome together where they lived and labored and at last suffered martyrdom on the same day. There is in fact close connection between the two stories. These legends evidently set forth the opposition between Petrine and Pauline Christianity, and Simon Magus was the repulsive mask under which Paul was concealed. Towards the end of the second century that opposition was forgotten, Peter and Paul worked in harmony and Simon was re-

membered only as a heretic.

The legends of Peter were wrought into the very structure of the Church of the Middle Ages. In its institutions and feelings the spirit of Peter was incorporated. To convert the northern races to Christianity, to withstand the shock of Mohammedanism, to preserve Christian civilization from utter destruction a second founder of the Church was needed who should embody a spirit that Peter represented better than any other of the apostles.

RECENT BOOKS FOR BIBLE STUDENTS.*

PROFESSOR W. M. M'PHEETERS, D. D., COLUMBIA, S. C.

I betray no secret in saying that Dr. Henry Melville King's *Why We Believe the Bible* is what used to be called and still is a book on the Evidences. The title of the book very wisely takes account of a passing popular word. Its contents minister in a decidedly helpful way to an unchanging popular need. The Christian who reads Dr. King's book will feel that he has no great reason for bashfulness in the presence of an "age of doubt." The candid and intelligent unbeliever who read it may remain an unbeliever still, for not all doubts originate in the intellect, and not all can be banished by evidence. He will, at least, however, be forced to confess to himself that the Christian's confidence in his Bible and in his Christ is something at a great remove from mere unreasoning credulity. An index adds to the usefulness of Dr. King's book. Another book, like that of Dr. King from the American Tract Society and along somewhat the same line, is Dr. James Paton's *The Glory and Joy of the Resurrection*. This James is also the brother of John; that is to say he is the brother of the Rev. John G. Paton, D. D., of New Hebrides celebrity, whose now famous "Autobiography," unless I have been misinformed, owes much of its charm and popularity to the literary skill of Dr. James Paton under whose editorial supervision it made its appearance. Unlike Dr. King, Dr. Paton confines his contribution to the Evidences to the discussion of a single point viz the resurrection of Christ. Moreover, his treatment of his topic is rather in the way of an exultant proclamation of his faith and its grounds than

*For fuller information as to publishers, prices, etc., see p. 358.

in the cautious manner of the "apologist." Beginning with the Gospels he traces "the place and value of the resurrection" through the several books of the New Testament book by book. Bengel's phrase, *gloria resurrectionis*, seems to have given him part of his title, a heart, which as he prosecuted his theme glowed more and more with a joy unspeakable, suggested the rest.

That Dr. Edwin W. Rice, of the American Sunday School Union, met a want in his *Our Sixty-Six Sacred Books* has been demonstrated by the fact that his book has passed through several editions. In the revised and enlarged form in which it has last appeared it promises even more effectively to minister to the need of the special classes had in mind by its author. The *parvum* in such a *multum in parvo*, will delight many more than it will distress. Moreover some who would have been discouraged had they seen the *multum* in its magnitude may, by Dr. Rice's judicious presentation of salient points, be allured to a further examination of details.

What Dr. Paton does informally and partially, and Dr. King formally and more fully but under cover of a popular title, Dr. Wilford L. Robbins, Dean of the Cathedral of All Saints, in Albany, does formally and under its own proper technical name, viz., he presents us with *A Christian Apologetic*. His book being one of a series of *Handbooks For the Clergy*, now issuing from the press of Messrs. Longmans, Green & Co., is also of necessity of the *multum in parvo* order. This, however, does not derogate from its value, but rather enhances it. Dr. Robbins' book shows that he has not been uninfluenced by "modern thought." But who of us has? Or who of us, if he has been, would be wise to make a boast of it? None of us could, if we would, wholly escape the influence of the *Zeitgeist*: nor would we, if wise, if we could. Happily, it is not for any of us a question of all or none, but rather of more or less; a question of intelligent discrimination and of sane eclecticism. Dr. Robbins, *me judice*, has gone, if not to the limit, further than prudence dictates and the real evidence warrants. He is needlessly shy of miracles, for instance. At the same time he accepts them as an indefeasible part of the record and assigns at least one of them—the Resurrection, an important place in Christian apologetics. Again the influence of contemporary criticism shows

itself also in the relatively subordinate position which Dr. Robbins assigns to "The Trustworthiness of the Record" and "The Witness of Prophecy." In reference to both of these matters, however, his book rings true, if not so clear or so loud as one could wish. Another book of the same series is a careful and well executed "*Study of the Gospels*," by Rev. J. Armitage Robinson, D. D., Canon of Westminster and Chaplain in Ordinary to the King. Personally I do not think he makes out his case for his compilation and expansion theory of the Gospels of Matthew and Luke. If he seems to do so, it is by simply ignoring many points which a writer like Godet, for instance, persistently and very properly thrusts upon our notice. Still Dr. Robinson writes well and conducts his discussion not only with ingenuity, but in a way that makes it really informing. Both books, as to their mechanical make up, are models of good taste and good printing. That however is what we expect from Messrs. Longmans, Green & Co.

Of a more popular cast are *Memorable Places Among the Holy Hills*, by Professor R. L. Stewart, D. D., of Lincoln University, Pa., and *Beauty in God's Word*, by Dr. G. F. B. Hallock. The latter is a book of devotion, and as such will no doubt help many to the best kind of knowledge of the Bible. Dr. Stewart's book will appeal to many who would be simply appalled by Geike's *The Holy Land and the Bible*, or Thompson's *The Land and the Book*. It furnishes capital reading for the intelligent home-circle, and the Sabbath School, and will also put much useful information in the convenient reach of a busy pastor.

The Presbyterian Pulpit is the title of a series of attractively gotten up volumes at present issuing from the Westminster Press. Up to the present four volumes have appeared: one by the late Dr. Geo. T. Purves, *The Sinless Christ*; one by Dr. W. R. Richards, successor to Drs. Van Dyke and Babcock in the pastorate of the Brick Church, New York, *For Whom Christ Died*; one by Dr. Henry Van Dyke, of Princeton University, *The Open Door*; and one by Dr. B. B. Warfield, of Princeton Seminary and the editorial staff of THE BIBLE STUDENT, *The Power of God Unto Salvation*. As one dips into these volumes he receives the pleasant impression that if they represent at all fairly the type of preaching prevalent in the branch of the Presbyterian Church to which their respective authors belong, then there is no reason to feel that the

power of the Presbyterian pulpit is waning. If men will not listen to such preaching, then so much the worse for the men.

The Lutheran Church continues to care in an efficient way for the needs of those committed to its oversight. In evidence of this we have issuing from the press of the General Council Publication House, Philadelphia, a carefully prepared *Bible Geography for Schools*, from the pen of Dr. Theodore E. Schmauk, of Lebanon, Pa. There are those who look upon the indoctrination in the truths of the Bible of the children in our homes and Sabbath schools as really a matter of moment. Such will find Dr. Schmauk's book a valuable help. For older readers the Lutheran Society for New Testament Study is issuing a series of useful Papers, the second of which is a translation of Dr. O. Zoeckler's discussion of *The Textual Question in Acts*. Dr. Zoeckler is of those who hold that Luke made two recensions of the Book of Acts: one of these appearing in what he calls the "canonical text" and the other in the *Codex D*, or *Beza MS*.

Unquestionably by far the greatest book that it has been my pleasure to read for some time is Dr. Harnack's *What is Christianity?* Its breadth of vision, masterful grasp and insight; its felicity of statement and verve at once explain and justify the reputation of its author. If he is given to discourse in this style, it is easy to understand why his class-room is thronged. His book is perhaps as worthy and noble an appreciation of Christ and of Christianity as our modern *Paganism* is capable of producing. I use the word Paganism advisedly: and, let me add at once, not as a term of objugation but of definition. I may say further that, in using it I am not passing upon Dr. Harnack's inner attitude toward or relation to Christ, but simply upon the attitude he has taken up in this book. With these qualifications, I have no hesitation in saying that according to the best lights that I possess Dr. Harnack is a pagan and not a Christian—an admirable and noble pagan no doubt, but a pagan still for all that. Further, if he does not know that he is a pagan, he has no excuse for not knowing it. Further still, unless he is prepared to modify the position laid down in this book, Dr. Harnack owes it to himself to frankly confess himself a pagan. Christ said, "Ye call me Lord and Master, and ye say well for so I am." No school of criticism, so far as I know, denies that these words truly represent

the gist of Christ's conception of the relation existing between himself and those whom he was willing to recognize as his real disciples. It amounts to a demand for an unquestioning and unqualified submission of the intellect as well as of the will. This Dr. Harnack is not prepared to yield. He distinguishes between teachings and teachings. To some teachings he assigns the value of essence: to others that of accidents only. He is very courteous, to be sure, and gracious. He will take Christ at his best. He discriminates only in Christ's interest. But he discriminates. He is an apologist for Christ, and endorses him. But he endorses him so far, and only so far. That Dr. Harnack means well, no one can doubt. But no kindness of spirit can conceal the fact that *quoad* the matters in which he dissents from Christ, or qualifies the teaching of Christ, Dr. Harnack has reversed the relation of disciple and Master. The man who thus qualifies, corrects or dissents from the teachings of Plato or Hegel is not a Platonist or a Hegelian, but at most a neo-Platonist or a neo-Hegelian. By the same token Dr. Harnack, like our own Dr. Wm. Hayes Ward, and Dr. Shailer Matthews, is not a Christian, but at best a neo-Christian. We may reasonably believe that Christ's judgment of these excellent gentlemen will be at least as kindly and as discriminating as their judgment of him. But it is incredible that the Christ of history would consent to modify his demand for unquestioning and unqualified submission of intellect as well as will even to secure their allegiance and endorsement. Indeed, it ought to be plain to them that a Christ whose teachings they are competent to correct or to qualify, a Christ who has to be presented to the public under their patronage cannot be the Christ of God, the Light of the world. Do they lack the clearness of vision to see what is so palpable? Or do they lack the courage to face their position with its responsibilities? If they would openly withdraw from the Christian camp and set up each his own banner, would any one respect them less? Would they respect themselves less? I cannot think so.

THE SIGNIFICANCE OF THE DIFFERENT PRINTING OF A LETTER IN TWO VERSIONS OF THE BIBLE.

REV. DUNLOP MOORE, D. D., PITTSBURG, PA.

We have had in our hands for some time what is popularly termed the American Revised Version of the Bible. Its full title is:

“The Holy Bible containing the Old and New Testaments translated out of the original tongues, being the version set forth A. D. 1611, compared with the most ancient authorities and revised A. D. 1881-1885.

Newly edited by the American Revision Committee,
A. D. 1901.

Standard Edition.”

On comparing this new edition of the Bible with that which is known as the English Revised Version the differences between the two will be found to be more numerous and important than those who have not investigated the matter might suppose. My aim in this brief paper is to call attention to a point of difference between the two versions which is not referred to in the preface to the American edition, and which, so far as I know, has not yet been publicly noticed. As the Editor of *THE BIBLE STUDENT* has announced in the April issue of this magazine that the abbreviation A. R. V. will be employed in it to denote the American Revised Version, and B. R. V. to denote the English Revised Version, in my frequent references to the two versions I will use these formulae.

The diversity which I wish to point out meets us in the second verse of the first chapter of Genesis. There A. R. V. reads, “The Spirit of God moved upon the face of the waters.” Spirit is in it printed with a capital S, while B. R. V. has the word with a small s. We pass on to Gen. vi. 3, where Jehovah says—“My Spirit shall not strive with man forever.” Here as before the one text has Spirit, the other, spirit. This difference in the printing of a single letter is seen from these two examples to be a matter of no little moment, as it involves a question of biblical theology. In Ex. xxxv. 31, A. R. V. tells us that Bezalel was filled with the Spirit of God, while B. R. V. reads the spirit of God. In Numb. xi. 17, the Lord takes of the Spirit (A. R. V.), the

spirit (B. R. V.), which is upon Moses, and lays it upon the seventy elders. The same difference distinguishes the two texts in verses 25 and 29 of the same chapter. So in respect of Balaam we read in A. R. V., Numb. xxiv. 2, that the Spirit of God came upon him, where B. R. V. has the spirit of God. In Numb. xxvii. 18, Joshua is described as a man in whom is the Spirit (A. R. V.), while B. R. V. has the spirit. The same distinction between the two texts is maintained throughout the remaining historical books of the Old Testament.

In Job xxvi. 13 and xxxiii. 4, the characteristic difference of the two texts is exhibited; but in Job xxvii. 3, both texts agree in printing, "the spirit of God is in my nostrils." In Ps. li. 11, where David prays, "Take not thy holy Spirit from me," A. R. V. has Spirit, B. R. V. spirit. In Ps. civ. 30, cxxxix. 7, cxliii. 10, the same diversity of text is found.

In Isa. xi. 2, A. R. V. has "The Spirit of Jehovah shall rest upon him." As the same Spirit is manifestly denoted by the words that follow, "the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of Jehovah," consistency would require that in these three expegetical clauses Spirit should have a capital in A. R. V. But in these instances A. R. V. has a small s like B. R. V. The genitives which follow Spirit mark effects of the operation of the Spirit, or divers gifts which he imparts.

In Isa. xxx. 1, xxxii. 15, xxxiv. 16, A. R. V. has Spirit, B. R. V. spirit. In Isa. xl. 7, A. R. V. has "breath of Jehovah," though in verse 13 of the same chapter the same Hebrew phrase is rendered the Spirit of Jehovah. In the former of these verses B. R. V. has breath, and in the latter, spirit. In Isa. xlii. 1, the two texts are distinguished by the usual difference. But in the quotation of this O. T. passage in Matthew xii. 18, B. R. V. agrees with A. R. V. in printing, "I will put my Spirit upon him." So in Isa. lxi. 1, B. R. V. differs from A. R. V. in having spirit, while in the quotation of this prophecy in Luke iv. 18, both texts agree in reading, "The Spirit of the Lord is upon me." So also in Acts ii. 18, we have in both A. R. V. and B. R. V. the quotation from Joel ii. 28 given alike, "I will pour out my Spirit upon all flesh," while in the original passage in the Old Testament the two versions present the usual difference. In Ezekiel, Micah,

Haggai, Zechariah and Malachi, the only other books of the prophets in which mention is made of the Spirit of the Lord, the characteristic difference between A. R. V. and B. R. V. is maintained.

In the great Messianic prophecy in Zech. xii. 10, where, as I think, the personality of the Holy Spirit comes out as distinctly as anywhere in the Old Testament, both B. R. V. and A. R. V. read "the spirit of grace and supplication." But in Heb. x. 29, they both have "the Spirit of grace." It deserves to be mentioned that both revised versions have the singular "supplication" in this passage where the version of 1611 had correctly given the plural "supplications" (tachanunim) as in Ps. xxviii. 2, cxvi. 1, etc.

The expression holy Spirit, literally the Spirit of God's holiness, occurs three times in the Old Testament, viz. Ps. li. 11; Isa. lxiii. 10, 11. In all these instances B. R. V. has spirit and A. R. V., Spirit. In reference to the first of them, and only in reference to it, the American Revision Committee put in the O. T. Appendix to B. R. V. this note, "For spirit read Spirit." This illustrates the important fact that A. R. V. has many changes which the American Revision Committee desired to make, but refrained from mentioning in the Appendix to B. R. V.

Neither in the version of 1611, nor in either of its revisions does the designation Holy Ghost occur in the Old Testament. All agree in the use of Holy Spirit. A. R. V. substitutes in the New Testament Holy Spirit everywhere in place of Holy Ghost where it occurs in the version of 1611. In a few instances the same substitution is found in B. R. V. But in the great majority of cases B. R. V. retains Holy Ghost in the text, and gives Holy Spirit in the margin.

In the New Testament, B. R. V. and A. R. V. generally print Spirit alike. But in four instances, viz. Rom. viii. 5, 6, 9, 13, where B. R. V. has spirit, A. R. V. has Spirit. In only one case where A. R. V. has spirit has B. R. V. Spirit. It is in 2 Cor. xii. 18, where in B. R. V. we read, "Walked we not by the same Spirit?" A. R. V. has here, "Walked we not in the same spirit?" If we compare the rendering of Gal. v. 16, 25, in both versions, we shall perceive that B. R. V. has the merit of consistency in its translation of 2 Cor. xii. 18.

I may be permitted to remark in conclusion that in my judg-

ment, spirit with a small s is found in a considerable number of places in both B. R. V. and A. R. V., where it ought to have a capital. These passages are Rom. viii. 15; 1 Cor. ii. 12, iv. 31; 2 Cor. iv. 13; Gal. vi. 1; Eph. i. 17; 2 Tim. i. 7. To justify this change I would refer to Huther's Commentary on the last of these passages, and to Meyer's Commentary on all the rest. I would also prefer to have Spirit with a capital in 1 Pet. i. 18, in opposition to both B. R. V. and A. R. V., but in agreement, I believe, with the view of the translators of the version of 1611.

Current Biblical Thought.

The Atonement. In the *Expository Times* for May, 1903, is an article entitled **Fact and Theory.**

"The Fact of the Atonement," by Dr. ROBERT MACINTOSH, Professor of Apologetics in Lancashire Independent College, Manchester. The title of the article has an ominous sound in view of the fact that so many are saying that the Atonement is a fact but that we can frame no theory as to the meaning of the fact. But at the outset Dr. MACINTOSH informs us that this is not the view he is to propound, nor his reason for giving his article this title. And yet, he tells us, one cannot speak of the fact of the Atonement unless he believes that there is a distinction between theories as changeable, and facts as certain and immovable. The certain fact is Christ's death, and there are many changing theories about this. It seems to us that there is some ambiguity in this position. Christ's death is a certain fact; this we suppose no one would dare to deny; nor is there the shadow of a doubt that there are many and variable theories as to its meaning. But we can hardly speak of the fact of the Atonement. The fact cannot, except in thought by way of abstraction, be spoken of apart from its significance and meaning. Nor is the fact of Christ's death the Atonement, apart from all its significance and meaning, *i. e.*, apart from a theory, if you choose so to call it. Christ's death is an Atonement because it is a fact with a certain meaning, and the Atonement is constituted by the significance of the fact no less than by the fact itself. In reality the two cannot be separated. We are in con-

fusion when we are led to speak of the fact of the Atonement as distinct from its meaning, simply because many erroneous meanings have been given to the fact of Christ's death. But waiving this objection, let us see what Dr. MACINTOSH means. The article is tentative in character and method. It is a search after the meaning of the Atonement conducted by asking "What ought we to mean by the fact of the Atonement?" The article thus proceeds by a critical and tentative process.

The Death of Christ.

When we thus ask what we mean by the fact of the Atonement, the first thing which we mean is that Jesus Christ died. And now by criticising this statement in reference to the title of the article, light may be thrown on the meaning of Christ's death. For here we have the fact of Christ's death, but we have not the fact of Christ's *atoning* death unless we add something to this statement. We must at least say—Christ died *for our sins*. Here then is doctrine, significance, meaning. This is very true, but there is still ambiguity in the author's mode of statement. For what he means by fact is bare fact, something open to sense perception, and with no meaning. Hence it is inaccurate to say "the fact that Christ died for our sins." This is already a fact with a meaning, as Dr. MACINTOSH admits. He acknowledges that if we start to give a summary of bare facts, we will find that among these facts there is no Atonement. There is, then, a way of treating the facts of Christianity which leaves *nothing Christian*,

no remnants of the Christian religion.

The Manner of Christ's Death. A second set of facts which strike us have reference to the manner of Christ's death. He was killed. He did not die by sickness or by accident. He died in shame and agony on the Cross. He cried "My God, My God, why hast thou forsaken me?" These are facts, *i. e.*, external realities belonging to the sphere of sense perception. This again is all true; but there is still no Atonement. There is no Atonement in the fact that a man was thus killed and thus cried out to God, any more than in the simple fact that he died. This, Dr. MACINTOSH would probably admit. His contention is that here are facts which demand an interpretation. This is quite true, but it is also true that the moment we put any interpretation upon any of these facts, we have left the region of bare fact and entered the field of dogma. Did Jesus die simply as a martyr, in faithfulness to his vocation and message? Was his cry one of agonized fear, or was he bearing the sin of men? These are just the questions which Dr. MACINTOSH admits that these facts force upon us. Indeed it is thus that he hopes to throw light on the Atonement. But we have already left the sphere of bare fact, and consequently it is a mistake when the author says that thus these facts "*become* the fact of the Atonement." This is not accurate. They may lead to a correct apprehension of the nature of the Atonement. They do not "*become* the fact of the Atonement." But we are more concerned with the author's conclusions than with his method or mode of expression. We can agree with Dr. MACINTOSH in his conclusion that these facts connected with Christ's death lead to the inference, which is supported by explicit

Biblical passages, that Christ died for our sins.

The Necessity of Christ's Death. If, then, Christ died for our sins, then according to Dr. MACINTOSH, we imply that it was necessary because of sin that Christ should die. It may be doubted whether this inference is stringently logical, yet the result is supported by Scripture, and hence true. Thus we have reached the conclusion that it was necessary because of sin that Christ should die. And here again Dr. MACINTOSH says that he can appeal to "a historic fact in the lower sense," *i. e.*, the words of Christ, "O my Father, if this cup may not pass from me, thy will be done." Dr. MACINTOSH seems to have a peculiar fondness for "historical facts in the lower sense," just as we shall presently find him showing the same fondness for the lower sense of historical facts. However, here again his method is to infer the necessity of the Atonement from a historic fact. But it is true, as before, that the historic fact mentioned is not the fact of the Atonement; nor does it "*become*" so when the necessity of the Atonement is inferred from it. And of course, when we speak of the necessity of the Atonement we have left the region of bare fact. Hence we think it inaccurate when the author says "that by the fact of the Atonement we mean the fact that it was necessary that Christ should die." Of course if by "*fact*," he means the reality or truth of the Atonement, his statement is partially correct; but then he would use the term in quite a different sense from his usual meaning in this article, where "*fact*" means "a matter of sense perception," "a historic fact in the lower sense." We are no doubt getting some light on the Atonement, but it is somewhat confusing to be

getting right results by a doubtful method and a still more doubtful use of language.

Having reached the idea that the Atonement was necessary in some sense because of sin, Dr. MACINTOSH goes on to explicate this necessity. The Atonement is necessary if men are to be freed from sin. The question arises *why* was it thus necessary? Here, it seems to us, we reach the heart of the matter, and here Dr. MACINTOSH fails us. Does the necessity lie in the nature of God? Has God such a nature that he must punish sin, and must punish the sinner unless the penalty has been paid and his justice satisfied? Or does the necessity lie merely in the fact that he cannot pardon sin *safely* without such an exhibition of his hatred of it as was seen in Christ's death? Or is Christ's death necessary to win men back to God? Dr. MACINTOSH realizes that this latter idea,—in fact, that all "subjective theories" of the Atonement—cannot account for its necessity at all. He acknowledges that the strength of the 'Satisfaction Theory' lies in the fact that it explains perfectly the necessity of the Atonement as a salvation from sin. Its weakness he finds in that the idea of Divine Justice which it involves is "of such a type as never was known outside of a fairy tale." But surely then the Bible must be a fairy tale. God throughout the whole Old Testament is represented as a Holy and Righteous God,—a God angry with sin, so determined by his very nature to punish it that without the shedding of blood there is no remission of its penalty.

The whole argument of the Epistle to the Romans is founded on the principle that retributive Justice is a

divine attribute, that all men are guilty before God, and are saved only by being declared righteous "freely by God's grace through the redemption that is in Christ Jesus, whom God hath set forth as a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of sins done aforetime in the forbearance of God." And the purpose of this was that God might be just and yet at the same time declare him righteous who is of the faith of Jesus (Rom. iii.). Moreover, the Atonement is represented not merely as a vicarious transaction, but also as a penal one. Christ bore the penalty of our sin. He redeemed us from the curse of the law by being made a curse for us (Gal. iii. 13). "Him who knew no sin, he hath made to be sin on our behalf" (2 Cor. viii. 21). The abstract term sin indicates that Christ was made sin for us by the imputation to him of all that is imputable in sin, viz., its guilt and liability to punishment. We are well aware that other interpretations have been put on these passages. Of course; Socinus himself did not shrink from interpreting any passage of Scripture. But it is significant that as Exegesis becomes more scientific and as scholars who dislike the doctrines of sin and grace sit more loosely to the authority of Scripture, there is more nearly an approach to the "Satisfaction" doctrine of the Atonement. And it is not in single passages alone. It underlies the whole structure of the Bible. It was in accordance with his Righteousness that God dealt with Adam in the Covenant of works. It is seen no less in the Covenant of grace which was not a substitute for that of works, but a plan to make the conditions of the former applicable to men in their sinful condition. God's

righteousness still demanded perfect obedience, and also the penalty due to sin. The necessity of the Atonement is throughout the Bible traced to God's Justice, and its source to his great and infinite Love. Yet, if such Justice is only to be found in a fairy tale, it will be hard to defend the Bible from this accusation.

Nor is it true that the Atonement loses its value for the heart by being made clear to the intellect, as Dr. MACINTOSH seems to imply when he says that to whisper the word *imputation*, at once dispels all intellectual darkness on the subject, but that the sky becomes at least overcast, even if the sunshine is not entirely expelled from the heart. But will mystery and intellectual darkness satisfy the guilty conscience? Was Paul's sky overcast in the grand passage at the beginning of Romans v., where he rises to heights of religious experience and has peace only because he has been justified on the basis of that objective peace which we call the Atonement? The conscience is the response of our nature to the moral character of God. And only as we know his Justice satisfied can our guilty conscience have peace. Hence we cannot but deplore that Dr. MACINTOSH having admitted the necessity of the Atonement, refuses to go any farther and says that he rejoices to turn from this theory and to realize that the fact is greater than "all the-

ories" devoted to it. This is, after all, a return to the bald distinction between fact and theory which he at first repudiated. For if the fact is greater than "*all*" theories of it, then it is surely a bare fact and no Atonement at all.

Dr. MacIntosh's View.

But even now Dr. MACINTOSH will not rest in the bare fact.

But what he says as to the meaning of Christ's death leaves us groping in the dark. We are told that in Christ's death is seen "the reaction of sin against the sinless One." "To make it an Atonement, it must be recognized as the necessary precondition of man's salvation." And as a final refuge we are told that it was worthy of God to allow Jesus to suffer, and that we can see human sin in the slayers, and virtue in the victim; that though God's Justice is no barrier to pardon, yet there are barriers, and they have to be removed. But what does all this mean? And even had we wisdom to interpret these dark sayings, we may still ask *how* this reaction of sin on the sinless saves us from the guilt of our sin. We are left with no answer by Dr. MACINTOSH, and so we cannot but think that we have not gone very far toward an understanding of the Atonement when we have finished reading his article.

C. W. HODGE.

Books and Pamphlets.

(Titles, Publishers and Prices of the books noticed in this issue.)

The Presbyterian Board of Publication and Sabbath School Work, Philadelphia, Pa.

THE PRESBYTERIAN PULPIT: THE SINLESS CHRIST. By GEORGE TYBOUT PURVES, D. D., LL.D. Pp. ix., 186. Price .75 net. 1902.

DO: THE OPEN DOOR. By HENRY VAN DYKE. Pp. v., 160. Price .75 net. No. V. 1903.

DO: THE POWER OF GOD UNTO SALVATION. By BENJAMIN B. WARFIELD, D. D., LL.D. Pp. v., 254. Price 75c. net. No. VI. 1903.

DO: FOR WHOM CHRIST DIED. By WILLIAM R. RICHARDS, D. D. Pp. vii., 157. No. II. Price 75c. net. 1903.

CENTENNIAL OF HOME MISSIONS. By HENRY CHRISTOPHER MCCOOK, D. D. Pp. 288. Price \$1.00 net. 1902.

American Sunday School Union, Philadelphia, Pa.

OUR SIXTY-SIX SACRED BOOKS: HOW OUR BIBLE WAS MADE. By EDWIN W. RICE, D. D. Pp. 222. 1902.

American Tract Society, New York.

WHY WE BELIEVE THE BIBLE. By HENRY M. KING. Pp. 231. Price \$1.00 net. 1902.

THE GLORY AND JOY OF THE RESURRECTION. By JAMES PATON, D. D. Pp. xv., 227. Price \$1.00 net. 1902.

The Westminster Press, Philadelphia, Pa.

BEAUTY IN GOD'S WORD. By GERARD B. F. HALLOCK, D. D. Pp. 188. Price \$1.00 net. 1902.

Longmans, Green, and Company.

THE STUDY OF THE GOSPELS. By J.

ARMITAGE ROBINSON, D. D. Pp. xi., 161. 1902.

A CHRISTIAN APOLOGETIC. By W. L. ROBBINS, D. D. Pp. vi., 193. 1902.

Fleming H. Revell Company.

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